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# ZION'S HERALD

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## SHAMMAH.

BY HOLLIS FREEMAN.

Bravely he stood when Israel's hosts  
Had trembling turned and fled;  
The bold eyes of the warrior king  
Soft radiance on him shed;  
Firmer he grasped his weighty sword  
When that fierce troop drew nigh;  
Alone had David's mighty chief  
To guard his post, or die.

No city, treasure, tower or fort,  
No glist of gem or gold,  
Had David's captain to defend,  
Or wrest from heathen hold.  
Only a little patch of ground  
Whereon the lentils grow;  
For such a worthless prize as this,  
Must blood so noble flow.

No post is worthless when we guard  
A free, God-given right,  
And the true David as our King  
Is looking on the fight.  
No heathen foot must dare to tread  
E'en where our lentils grow;  
The ground is ours to watch and keep  
Alone against the toe.

## A DAY WITH THE CONGREGATIONALISTS.

BY REV. L. WHITE.

It was the middle day of the eighteenth annual meeting of the General Association of Massachusetts, held at Fitchburg, June 20-22. It was good to be there, and see the faces and hear the voices of as good men—ministers and laymen—as the Bay State raises or naturalizes. Patronizing allusions to the Methodists, of course, were not to my taste; but they seemed to drop unconsciously. Just for the moment it was a trifle disagreeable to have our *ism* held up in the person of a brother of more noise than sense, to be laughed at. It would be easy to turn the laugh by matching fool with fool. But I will waste neither breath nor ink in that way. To the credit of the body, it is said, these little flings were few, and fell harmlessly, unless in the rebound. While we, too, have denominational swells who sometimes lose their heads in like manner, we might as well not complain. It is time we had all learned to treat each other as brethren, and wear our honors with grace.

That the speakers thought well of Congregationalism is natural. I am heartily glad they could do so with good reason. It was pardonable if Congregationalism seemed to some of them relatively a bigger thing in the Christian world than it is, by the same mental process that an old Chinese map was made to represent China as covering almost the whole world. How alike we all are in our consciences!

But Congregationalism is in no danger of dying by clinging to the past, or of the stagnation that comes of self-satisfaction. She is changing in her doctrinal views fast enough even for a fast age, and she is intensely dissatisfied with herself that here in New England—her Paradise—she is not changing more by growth. Both these facts—the drift of the majority away from the old doctrinal standards, and the scarcely perceptible advance of the denominations in numbers—were occasions of deep and undisguised anxiety at the Fitchburg meeting. In the judgment of the conservative minority, men deserving and commanding high respect, it was plain that these facts somehow bore the relation of cause and effect. There is no denying that great are the doctrinal changes of the denomination, amounting to a revolution within two or three decades. With a large portion, probably a large majority, Calvinism is an outgrown dogma.

It was evident at the meeting that the Andover controversy was in every one's mind, and neither party cared to suppress it. Dr. McKenzie, of the Andover board of trustees that invited Dr. Newman Smyth to the chair of systematic theology, was called for eagerly, and was greeted enthusiastically. He did not discuss the questions at issue, but plainly enough stood before his brethren a champion of the new departure.

At the evening session the question why the denomination in New England is making so little numerical progress, was thoughtfully and ably considered. Rev. L. H. Blake, of Westfield, put his three points well, finding the causes of weakness in the spirit of grasping worldliness in the church, in her lack of conscience save the base conscience that

has its price, and in the loss in the pulpit of a clearly-defined faith upon doctrinal questions that has ring and grip. Rev. O. S. Dean, of Milford, took up the last thought and grappled it strongly and fearlessly, deprecating the suppression in the pulpit of what he called the severer doctrines of religion, and boldly arraigning Andover for inviting to her theological leadership a man who, in his opinion, has departed from the sound faith of the fathers, and is indefinite in the statement of his own. Whether Mr. D. ranks as old school or new, I know not; but he gave me the impression that, in his thought, the lost faith that used to have such grip is none other than the lost Calvinism. I partly agree with him. In its day of power, when godly ministers in almost all the pulpits of New England preached it to people who never had a doubt, did not the Calvinistic faith make them feel and respect its awful grip? And when they yielded to the grip, they found under the iron grasp the warm, loving, healing palm of a Father, that won and saved them.

But those days are gone, and the peculiar tenets of Calvinism have gone with them. For Mr. Dean to preach them to-day would be to preach what he cannot believe as implicitly as the fathers believed them, and what he cannot make others believe. It would but drive people into infidelity faster than Ingersoll can lead them.

I agree with Mr. Dean again, that to make the pulpit a power for good, we must define in the clearest terms what we believe. Newman Smyth I have not read, and will not judge. Of course we must not be blamed for not knowing everything, nor for prudent reserve upon questions concerning which we have doubt or for which the people are not ready, nor for shunning questions purely speculative. But to pretend to believe what we do not believe, or to cover up under vagaries of speech what we hold to be true, is treason. The *Congregationalist* is right in saying that Dr. S. should not subscribe to the Andover creed if he does not believe it. Neither should any of the Seminary professors. Prof. Thayer has set a good example for his associates by refusing to re-sign the creed as it stands. A school that undertakes to educate the religious teachers of the people, should be the last place in which truth and error are confounded. If Andover has a creed that has become a skeleton, let her bury it, or turn it over to her cabinet of curiosities. Treat endowments found in the scale against truth as bubbles. They will prove to be such. Learned disciples of Jesus who can put their names to a creed and then seek to explain it away, have need, like the twelve when they disputed as to which should be the greatest, to be converted over again. Their consciences need toning up to a manlier standard.

In one particular I must differ from these esteemed brethren. I can but think more favorably of their progress than they do. If statistics never lie, they often tell but the inferior half of truth. We have occasion to join with our brethren in lamenting small numerical increase. But enlargement comes not alone by numbers. If they have, as I fully believe, under the lead and inspiration of the Master, outgrown a narrow creed, have attained to a nobler conception of God, a juster idea of the absolute freedom and equality of human probation, a broader, diviner view of redemption, and a more Christ-like charity, then have they occasion to rejoice in gains more enduring than those denoted by flattering statistics—an increase of the kind of capital that never fails to bring returns.

Our Congregational brethren have need of care lest the reaction swing them into the voids of doubt. Their present theological indefiniteness, even more than their differences, puts them to disadvantage as Christian workers. Their Calvinism gone, they are too much like a wandering planet that has lost its central orb. It is wise in them to ask, and determine if they can, where in the theological universe their world shall find its orbit. Not that they are to undertake to define the indefinable, to measure out divinity in words; but if we of whatever name would preach a Gospel that has power, we would make Christians rather

than skeptics, we must stop repeating deceptive or meaningless forms of words because some one expects to hear them; we must say what we mean, and mean what we say. The conservative brethren are right in calling for a faith that has grip; but the way to find such a faith is not to go back to the dead past, but to adjust ourselves to the living present. That will require patience, prudence, courage.

## THE SERMON THAT TOOK.

BY REV. E. WENTWORTH, D. D.

In 1846-50, when president of McKendree College, Lebanon, Ill., I was called on to preach on various occasions, common and special, in the villages and neighborhoods contiguous. Among other places, I visited several times a prairie hamlet which I will call Wellington, not fifty miles from the institution. It had a good church edifice and a considerable membership, which included several men, merchants, who had emigrated from the East—Philadelphia or Baltimore, if I remember rightly—and who considered themselves better judges of sermons and preaching than the average Westerner. I heard again and again that I was no favorite with this class of hearers. They had heard Bascom, Durbin, Maffit and Emory in the East, and Akers and Cartwright and Finley in the West, and I, for a college president, was "no great shakes of a pulpit."

Without the first pretension to oratory, I, nevertheless, always made it point to have something to say, and to say it in the direst manner possible. I had ever a horror of "hifalutin" flights and holy tones. Under the fire of criticism I made extra efforts to get together something worth hearing whenever I was called in that direction, but nothing would suit my Wellington critics, and I heard again and again that I preached fairly well, but nothing as a college president ought to.

By and by, George W. Robbins, presiding elder of the district, an Alabamian with a Yankee's shrewdness and a touch of dry wit, came to me and said, "Brother Wentworth, neither you nor I are very popular at Wellington. Let's go there and hold a protracted meeting, and redeem our reputations."

"Good," said I; and he forthwith "novated" an appointment for a four days' meeting in that church, and we had good attendance from the first.

He would preach in the morning, and I at night, and then we reversed the order. The people listened attentively and respectfully, but there was no enthusiasm, no demonstration, no move. It came my turn Sunday morning, and I went into the pulpit with a thoroughly prepared discourse and gave them the best I had in the best way I knew how.

"It is of no use," said Brother Robbins, after we got home to our lodgings at noon; "they shake their heads and look disappointed; you haven't hit it yet."

"Well," said I, "it is your turn to preach to-night, but if you will let me preach, as Cartwright would say, by the grace of God I will hit it or break a chance."

"All right," said the old gentleman, who never cared to preach; "go ahead."

I got dinner and went to bed, slept all the afternoon, got up to tea at six, and went to church at seven. It was full. I went through the opening exercises, singing and prayer, as usual.

When the congregation was singing the last verse of the last hymn, I took up the Bible, opened it at random, and took for a text the first passage my eye lighted on, and for three-quarters of an hour sailed in and on and let fly everything that came into my head without order, arrangement or care, whether it came within a mile of the text or topic or not. As the saying is, "If the text had had the small-pox, the sermon would not have caught it!" Then, Western fashion, the house broke loose into shouts and tears and ejaculations, and I wound up with the usual invitation to sinners to the front. About fifty came, and the meeting closed with a rousing prayer-meeting.

"That's it! that's it!" said old Brother Robbins with glee. "They call that the greatest sermon ever preached this side of the Alleghany Mountains!"

Sandy Hill, N. Y.

## AMONG THE BISONS.

I do not know, O HERALD of Zion, how many subscribers you have in this Queen City of the Lakes, but I know some who watch for you coming from week to week with eager hearts, and I know that you have many readers elsewhere who are interested in persons and matters that pertain to this locality.

Buffalo is one of the handsomest, as well as one of the most prosperous, cities of the earlier West. In the season of foliage many of its streets are densely shaded, and there is a wide-spread disposition here to cultivate the choicest varieties of flowers, as well as to exhibit well-kept lawns. To walk along some of our streets and avenues is like walking through a series of gardens, each house and lot forming an integer of the series. From my window, just across the street, is a garden of several acres of superb lawn and shrubbery and flowers, in the midst of which is a large pond of pure water, on the surface of which boats skin in summer and skaters in winter. Many houses have pots of flowers and choice plants on door-step and window-sill and in boxes ingeniously hung to the railing of the stoop, as well as in parterres and ornamental vases in front and on either flank.

The Park of the city, which is easy of access to horsemen and pedestrians, is a delightful place in which to ride or stroll. It contains an almost endless variety of trees and shrubbery to delight the eye and heart that are versed in wood-craft. Among its noticeable features is a broad area of lawn over which equestrians may gallop at the top of their speed without fear of molestation from policemen for riding faster than the conventional pace of seven miles an hour; for exceeding which I was once stopped by an officer of Central Park in New York city, when I had not the remotest suspicion that my horse was going beyond a very moderate jog-trot. The Park here has its long stretch of water, on which amateur oarsmen and oarswomen may practice to their hearts' content. In the afternoon and evening of every pleasant day in summer the lake is alive with boats, and on the drives of the Park are hundreds of turn-outs, some of them of noticeable style and beauty.

Buffalo has its gallery of Fine Arts, its well-stocked Public Libraries, its Christian Associations, its hospitals and other eleemosynary institutions, and I believe it was the first city of the Union to organize its charities into a single bureau; and yet Buffalo is only fifty years old, the fiftieth anniversary having been celebrated on the "glorious Fourth."

The schools of Buffalo, so far as I have observed them, and in spite of their semi-political management, will compare favorably with public schools in other cities with which I am familiar both in the East and West.

It came my turn Sunday morning, and I went into the pulpit with a thoroughly prepared discourse and gave them the best I had in the best way I knew how.

"It is of no use," said Brother Robbins, after we got home to our lodgings at noon; "they shake their heads and look disappointed; you haven't hit it yet."

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Several of the prominent clergymen of Buffalo are of New England origin. Among them is Dr. D. W. C. Huntington, presiding elder of Buffalo district in the Genesee Conference. He came from Vermont, and is a man of diligence and efficiency in his work. The new pastor of the North Presbyterian Church (W. S. Hubbard) is the son of a New England Congregational preacher. Mr. H. was a fighting soldier during the war, and for some ten years pre-

vious to coming here was an efficient pastor in Somerville, Mass. He is a clear-headed, energetic, practical man and preacher. The society over which he is settled here was for more than a dozen years under the pastoral care of Rev. Wolcott Calkins, now of the Elliot Congregational Church of Newton, in your vicinity, and is one of the most thrifty and useful ecclesiastical organizations of the city. It is sufficiently complimentary to the present pastor to say that he is filling the place made vacant by the removal of his predecessor.

The Asbury M. E. Church has for its pastor Rev. T. M. House, a New Englander by adoption, if not by birth, a graduate of Wesleyan, and a man whose work in Brockton and other appointments of the New England Southern Conference needs no praise from me. After leaving New England, and before coming to Buffalo, Bro. H. spent several years in central and northern Ohio, and wherever he has labored he is known as an earnest, manly, and efficient preacher of righteousness. He has just been deeply afflicted in the removal by death of his only child, a bright and promising lad of seven years, who died about a month ago of scarlet fever and diphtheria. This trial has shown Bro. House what firm hold he has upon the sympathies of the people here outside as well as inside of his own parish lines.

One of your former correspondents, Rev. Ira G. Bidwell, was pastor for three years in the Delaware Avenue M. E. Church in this city; and Methodism never had in Buffalo a more respected representative than he. His memory is fondly cherished today by very many hearts who were helped by his earnest labors here. The Delaware Avenue Church, of which he was pastor, is an organization that is managed by business men on business principles. The edifice in which the society worships is one of the finest structures in the State. It is built from foundation to steeple of brown stone from the Medina quarries, and is as thoroughly built and as finely equipped for religious and social uses as any church edifice that I know of anywhere. It has never had mortgage or debt of any kind attached to it; and yet, during the first ten years of its history, this society spent for its own uses and gave away for the help of others, an aggregate of \$260,000, or an average of \$26,000 a year. This is a matter of record, and not of guess.

There are many other pleasant things to be said of Buffalo, not the least of which is its exceeding comfortableness as a place of summer residence. There have not been ten days thus far this season when the mercury here has been above 70 degrees Fahrenheit, and there has been only one day, I think, when the mercury has gone above 80 degrees. The nights are simply delightful for sleeping; one always waits at least a sheet and blanket over him. Then, too, there are not only opportunities for excusing on the lake and for visiting the Falls of the Niagara, but we can put out from here on the railroads in any direction, for Buffalo is on the way to everywhere.

But perhaps this will do for the present. SPRAGUE. Buffalo, N. Y., July, 1882.

## WASHINGTON LETTER.

Three weeks ago a letter appeared in the HERALD from the nation's capital, signed by the pastor of one of our churches, that challenges a reply, owing to its many broad and sweeping assertions about our chief magistrate, churches and their congregations, the temperance cause, and the gloomy aspect of morals. The writer of that letter has resided long enough here to know the true state of things, but whether the letter of which he is the author has done the city justice, may be gravely doubted. Even the best friends of religion and morals here question the propriety of either writing or publishing such a correspondence.

Having as perfect an understanding of the state of things here as the writer, and having as good a record as that writer for devotion to temperance and morals, I am influenced to say a few words in reply, as his letter has conduct has been unimpeachable and true. His first official act was to call the nation to fast and pray. When over fifty ministers called on President

Arthur soon after, we saw him shed tears and ask their prayers for help. The religious press of the country lauded him for all this.

And now what is the moral and religious status of President Arthur? It will favorably compare with any of his predecessors; and never has the White House been kept more respectfully, although he may treat his friends and diplomats to wine at dinner, which his predecessor did for some time at first. President Arthur takes a glass of wine; so do some of his friends; but we have never heard of any drunkness there, as his guests were supposed to be gentlemen, and did not care to lose caste by becoming intoxicated. It is another assertion that needs proof, that wine is freely used in the Executive Mansion. The statement, "wine flows more freely than water," needs no refutation. The President is a scholarly, polished gentleman, known to be permeated with strong religious and moral principles. He stands higher here to-day than at first, and is named as the possible candidate for the next President. Why he should be referred to in such terms for attending St. John's Episcopal Church (the historic church for Presidents), I cannot divine. Every one knows he is not a member. He is the son of a Baptist minister and the grandson of an Irish Wesleyan minister, and is also related to Rev. Wm. Arthur of London, an Irishman by birth like his father. President Arthur attends St. John's because his wife and her family belonged there. There may have been times when he could not leave home promptly, but as a rule he goes in time to church, and knows how to act as a gentleman while there. St. John's is not a Ritualistic Church, never has been, nor has it been what is called "High," although quite churchy. Its pastor is evangelical; its former pastor left for being too High Church.

The reference to the picture of that excellent woman, Mrs. Hayes, in the letter, is also unfortunate, and is regretted by her friends here, many of whom think it has no business in the White House. Considering the relations between ex-President Hayes in the past and President Arthur, it is safe to say that Arthur has acted nobly under the circumstances.

On the whole, I regret the necessity of such a reply, which I deem to be just to all. I shall not question the motives that produced such a letter, but even were facts as bad as stated, I am of opinion that publishing them could do no good, if written in a censorious spirit. More, if necessary, again.

Your regular correspondent,  
June 28, 1882. R. R.

## EDITORIAL.

Among the very useful volumes for reference which are published yearly, is Appleton's Annual Cyclopaedia. It makes a fine octavo of about nine hundred pages in small clear type, and contains a well-condensed, alphabetically-arranged register of the important events of the year. The volume last issued gives an excellent summary of the leading

## Miscellaneous.

## INSPIRATION.

BY REV. CHARLES T. MOSS.

[Concluded.]

Another method, which seems to have been employed in the case of many of the inspired writers, may be spoken of as

2. Spiritual possession. Exemplifications of what is hereby specified are to be found in the most marked way in the cases of the prophets. What the educational facilities were which these "holy men of God" enjoyed, cannot be known very accurately, perhaps; but in the prophecies we have indications of intellect of the highest order and of genius most pure and exalted. Notwithstanding these, however, it was utterly impossible for them to set forth the events distinctly specified by them ere yet many of them were conceived in the womb of the ages, by the exercise of gifts, culture and genius, any one of them or all combined.

Being possessed, however, as were Isaiah, Daniel and Ezekiel, in "vision," or by the coming of "the word of the Lord" to Jeremiah, Hosea, Joel and others, they spoke or wrote, or both, "the word of the Lord!" It was not, could not be if the truth be told, aught else! That the truth was told, facts demonstrated, and these facts went into history ages ago.

Perhaps another development of inspiration might be denominated

3. The enkindling of the mind. Perhaps the best illustrations of what is thus noted are to be found in the cases of the writers of the New Testament. In that facts are stated, history is quoted, and history is written; conversations, sermons, prayers, debates, exclamations, all have their place. Then, too, there is a setting forth of doctrines, than which it is impossible to tell or conceive of things graver, more solemn, more awful, more joyous, or more sublime. They affect the nature, character, conduct and government of God. They form the ideal for all of human thought and motive and conduct. On the basis thus given has turned and is turning the question of the salvation of myriads of human beings.

Now, in the various gospels and epistles is to be seen, perhaps in a more marked degree than in other portions of Scripture, the personality of the intellect of the writer. Matthew is unlike Luke; Mark is different from John; and none of them are like the incomparable Paul. It seems to have been in harmony with the purpose and plan of God to use each one of these for some special work, but at the same time to cause all the work of every one to serve the same divine purpose. What that purpose was, need not be recapitulated here.

Only one suggestion more as to methods of inspiration need be noted, and that, for convenience, we call

4. Dictation. Of course that would imply that every line and every word was directly given of God, and so given as that there should be "no variableness neither shadow of turning" anywhere in substance, letter or meaning.

Now, of course, some law governs wherever inspiration is given. There is no specific showing in the letter of Scripture as to what that law is or was, or how it operated in the production of revelation. But this much is specifically declared, that "holy men of God spake as they were moved by the Holy Ghost." So a very grave question faces us. It is nothing less than this: Have we any "revelation?" and then: Did the "holy men of God" speak? Is "all Scripture given by inspiration?" And if these holy men of God spoke and wrote and were inspired so to do, where is their work?

By the common consent of Christian people of all grades of intelligence this book that we call the Bible is the revelation. It is the Scripture received or rejected. The several books therein contained are conceded to belong of right and truth to the place they hold in the sacred canon. But when that is conceded, we are bound by the admission to yield them love and faith and reverence.

There are some who, in their reading and study of this Book, come to places and statements which they assume to reject, because they cannot understand the things stated; or they fail to see just why some specified thing has place in the Scripture at all. Perhaps it is not too much to say that, measured only by various criticisms and objections that have been made from time to time, there is not a line of all the Bible that can be accepted as revelation, or as being worthy of confidence.

It is cheerfully conceded that there are, in the Scripture, some things

"hard to be understood." It is so in respect to some things recorded in the Old Testament Scriptures, and it is equally as much so as to some things in the New Testament. It may be difficult for us at this day to explain why a stupendous miracle should be wrought in nature in order that Israel might overcome her foes. It may be hard to see just why wars of extermination were waged against some heathen tribes by special divine order. But hard as these things may seem to comprehend, not one of them is as difficult to fathom as the incarnation of the Son of God, or the glorious fact that a sinner may be "justified by faith" and made an heir of the kingdom of heaven.

We do not admit that any man is ready to pass judgment on the acts of another until all the facts and influences and motives in the case are fully known to him. Yet we assume, on the basis of only fragmentary knowledge in the case of things recorded in the Scripture, to pass such judgment on the accepted canon as, conceding as we must the right of others to do just what we assume to do ourselves, would, when that was conceded which each in turn demands, absolutely blot out the whole book, or reduce it to the level of the writings of Defoe or the utterances of Munchausen.

Now, then, here is the book. Is it inspired? Yes? Then it may have been by such gifts of God as 1. Miraculously enlarged the intellect of the writers of the several books; or, 2. It may have been a spiritual possession; or, 3. It may have been a divine enkindling of the minds of the writers; or, 4. It may have been that ghost of the critics of a certain school, plenary, verbal inspiration; or, 5. It may have been a mixture of all these; or, 6. It may have been by a process different from all of them, or any of them, or any possible combination of any or all of them in whole or in part. Yet the main fact remains, that, allowing the book to possess only the common element of truth, it is still the Word of God—the God of infallible knowledge and infallible wisdom. For does it not declare of itself over and over again: "Thus saith the Lord;" "The word of the Lord came unto me, saying;" and does not Christ the Lord say, "Search the Scriptures?"

The simple fact is, we are shut up to one path. We must accept or reject, not a part, but the whole, of the canonical Scriptures. Every part stands or falls with every other part. Beyond all doubt, faith is called for in the acceptance of the Scriptures. But to admit the inspiration of a word, demands the exercise of all the faith called for in the acceptance of a volume, provided that the word and the volume both alike belong to the accepted canon of Scripture. But if we are to refuse faith in the acceptance of the thing claimed, where lies the difference between us and any infidel? The fact, or, if you please, the possibility, of inspiration is the central point in the whole case. Allow that, and it is idle to contend about trifles.

THE INSANITY CONDITION AND RESPONSIBILITY.

BY REV. R. H. HOWARD.

Guiteau, the murderer of the lamented Garfield, is dead. He has paid the penalty of a violated law. That the infliction of this penalty was supremely just, is the opinion of the vast majority of mankind. But why not write, or think, of mankind universally? That the accused actually perpetrated the murder, is denied by no one. The guilt of this accused party, then, must of course depend wholly upon his mental condition at the time of the perpetration of the crime. That the matter of the sanity, and hence the responsibility and guilt, of the assassin of President Garfield should be, and is likely ever to remain, an open and vexed question—for when doctors disagree, who shall decide?—is a very deplorable fact. That Guiteau was a strangely eccentric creature, of a more or less unbalanced, unsound mind, is not denied by even those who insist the most strongly upon his responsibility and guilt. Just how far, and to what extent, a person may be in an abnormal condition mentally, and yet be held legally responsible for his acts, is, of course, a most difficult, perplexing question.

But whatever shall be the final verdict of posterity as to the guilt of Charles J. Guiteau as the assassin of James Abram Garfield, it is clear, I think, that the profound and exhaustive discussion of the ethical principles involved in this remarkable case, not only by the prosecution and by the presiding judge in his dual charge to the jury, but by the press of the country, must have impressed upon the mind of the people, as never before, the fact that there is, or may be, a radical distinction between an insane and an insanitary condition; and that, while for acts committed in the former condition one cannot be held responsible, for what is done in the latter one may be held strictly responsible; and particularly so in case this insanitary condition shall have been clearly self-induced. Here is a man who freely yields his members as instruments of unrighteousness, of vicious indul-

gence, until at length he becomes but the foot-ball of his depraved appetites. Why should not this man still be held strictly responsible for his acts—for the whole outcome of his depravity—since he is manifestly responsible for being in his present condition? Meanwhile, however helplessly pressed by his lusts into vice and crime, it by no means follows that he is in any proper, legal sense insane or irresponsible. His condition is simply an insanitary one. He is responsible for whatever is born of it, because he is undeniably responsible for the condition itself, having freely and deliberately brought it upon himself. A familiar instance of this is afforded in the case of a man who commits a capital crime under the influence of intoxicating drinks. It is not claimed that the drunken man committing murder perpetrates this criminal act in his right mind, consciously, deliberately. He is held to be accountable for the act, however, all the same, since he need not and ought not to have got drunk.

The point is, no unhygienic condition, physically or mentally, and especially if deliberately and resolutely self-induced, can excuse wrong-doing, even though the particular act condemned may have been involuntary, or at least unintentionally done. Here is a man naturally given to oddness, eccentricity and abandon. He yields to it and cultivates these abnormal tendencies until they dominate him. He practically surrenders his will to influences of this kind until finally wilfulness, instead of will, controls him. His unkempt, disorderly brain becomes, at a late writer has vigorously said, "first a receptacle, and then a manufactory, of filth." The end, most naturally—aye, inevitably—is a certain recklessness, desperate wickedness, downright ugliness, not unlike a veritable insane violence.

Now, then, here is the book. Is it inspired? Yes? Then it may have been by such gifts of God as

1. Miraculously enlarged the intellect of the writers of the several books; or, 2. It may have been a spiritual possession; or, 3. It may have been a divine enkindling of the minds of the writers; or, 4. It may have been that ghost of the critics of a certain school, plenary, verbal inspiration; or, 5. It may have been a mixture of all these; or, 6. It may have been by a process different from all of them, or any of them, or any possible combination of any or all of them in whole or in part. Yet the main fact remains, that, allowing the book to possess only the common element of truth, it is still the Word of God—the God of infallible knowledge and infallible wisdom. For does it not declare of itself over and over again: "Thus saith the Lord;" "The word of the Lord came unto me, saying;" and does not Christ the Lord say, "Search the Scriptures?"

The simple fact is, we are shut up to one path. We must accept or reject, not a part, but the whole, of the canonical Scriptures. Every part stands or falls with every other part. Beyond all doubt, faith is called for in the acceptance of the Scriptures. But to admit the inspiration of a word, demands the exercise of all the faith called for in the acceptance of a volume, provided that the word and the volume both alike belong to the accepted canon of Scripture. But if we are to refuse faith in the acceptance of the thing claimed, where lies the difference between us and any infidel?

Persons like Saul, the first king of Israel, whose character is eccentric and mysterious, who may have inherited some mental weakness or unsoundness, in whom bodily disorder and unrestrained temper seem to be continually betraying them into acts which their own reason and principles must disprove, should doubtless be judged with leniency and charity; yet it cannot be too clearly and generally understood that those disorders which are engendered by criminal indulgence can never be pleaded in extenuation of the guilt of wickedness to which they may lead, or of which they may become the very natural and legitimate occasion. It is an old and trite but very true saying that "those who murder when drunk, must hang when sober." Those who deliberately throw the reins on their guilty passions must expect to be held strictly answerable to law and to God for all the consequences, however fatal, to which those passions shall finally hurry them on.

## IOWA LETTER.

This is said to be the most disheartening season for farmers in eastern Iowa for more than thirty years. It has been raining all the spring. Consequently, unnumbered acres of, ordinarily, the best of corn land, lie unbroken, and now it is too late to break. Corn that is planted is "drowning out," or being choked with weeds, and withal is of very slow growth, as we have had but little corn-growing weather. Very few warm days have been granted as yet, and these very disconnected. Small grain and grasses promised a fine yield, but unless the rains and high winds soon cease, these, too, will be lost; but as the main dependence here is on corn, the loss of it will be very great. Old corn brings what seems an almost fabulous price among us here, and is scarce at seventy cents a bushel. With corn empty and a failure in the crop this year, hard times seem imminent again.

Your readers have doubtless read the harrowing details of the terrible cyclones, which lately struck on different parts of Iowa. At Mt. Pleasant, the seat of the Iowa Wesleyan University, there was no loss of life; but many houses and innumerable trees were more or less injured. The Catholic and Baptist churches were completely demolished. The latter was the most imposing edifice in the city, but lately finished, and costing \$25,000. The society is weak and will not be able to restore it. At Grinnell, one of the most cosy and New England towns in the State, the destruction of life and property was frightful. More than one hundred private residences and two splendid college buildings were all swept away, and about one hundred lives lost. I will copy a portion of a circular from Rev. D. Murphy, pastor of our church there, appealing for aid. He says: "Nearly all our people live in its track. These are houseless, homeless, and most of them penniless. Our people must have immediate help, or they will suffer. Most of them have scarcely any raiment. We are not in a condition, there-

fore, to hold any service whatever." Out of 175 members of the M. E. Church in Grinnell, 115 are sufferers, more or less. Could it be much worse and anything be left? At Malcolm, in the same county, the destruction was only less because of less material to work upon. The Presbyterian and M. E. Churches— all in the village—and most of the houses were crushed and swept away, and nine or ten lives lost. This is the territory of my first ministry, and among the lost I notice the names of my first parishioners. It looks as if such storms were of a common origin with the one that smote the house and destroyed the sons and daughters of Job.

Such events should teach at least two lessons: First, the frailty of man and all his material possessions when the mighty forces of nature are let loose against them. "Lay not up for yourselves treasures upon earth." Second, "Be ye also [always] ready, for in an hour when ye think not the Son of Man cometh."

Yesterday another cyclone struck and swept the entire State, and to-day there is lamentation and great mourning among distillers, brewers, saloon-keepers and all such as love the bottle too well. The indications at this writing are that the majority in favor of the amendment is 40,000. This is enough. Prayer and work did it, and if the election could be repeated to-morrow, the majority would be 100,000. Thousands who were unstable and too politic to vote, spirited themselves away, or declined to vote either way. Soon they will turn up with the convenient phrase on their lips, " Didn't we kill the bear?" Many politicians have gone down with the flood, whom we hope never to hear from again. Now that the amendment has been carried, if the people intend to keep on drinking their usual amount of something, I can half see a good Providence in long-continued rains. We will need vastly more water in the future. This evening at sunset the heavens are brilliant with electricity, as if the very angels were illuminating in honor of the victory. We send greeting to Kansas. The following is the amendment we have adopted:—

"SECTION 26. No person shall manufacture for sale or sell or keep for sale, as a beverage, any intoxicating liquors whatever, including ale, wine and beer. The General Assembly shall by law prescribe regulations for the enforcement of the prohibition herein contained, and shall thereby provide suitable penalties for the violation of the provisions hereof."

J. E. CORLEY.

Kossuth, Iowa.

FOURSCORE YEARS OF SCHOOL HISTORY.

BY REV. W. F. MALLALIEU, D. D.

Greenwich Academy at East Greenwich, R. I., is singular, among all our Methodist schools in New England, in that it dates backward to 1802. It was not then a Methodist school, but was established at the very commencement of the present century by those who felt the need of supplying a higher grade of education than had been furnished in the earlier times. It was owned and managed by a private corporation, and was resorted to by the youth of Rhode Island, many of whom were connected with the leading families of the State, and a large proportion of whom have during the past fifty years filled the most important posts in Church and State. Counting back to the origin of the Academy, it is not probable that there is any similar school of equal age in New England that has sent out a larger number of distinguished men.

The first name of the institution was Kent County Academy, which it bore for nearly forty years. A changed condition of affairs and the progress of events had led to the gradual decline of the school, so that in 1839 it had every prospect of a speedy dissolution. At the time just indicated, Rev. Daniel G. Allen, a native East Greenwich Methodist minister, with the assistance of his friends of the then recently-organized Providence Conference, and was turned over to trustees appointed to hold the property for the use of the Methodist Episcopal Church. Its career since 1841 has been greatly diversified. There have been days of hope and prosperity, and there have been days of discouragement and almost of despair. Debts of the most troublesome character, and lack of sympathy of those who should have been the firmest friends of the institution, and, possibly, unwise administration of the affairs, financial and educational, have been the chief causes of the decline. The vestries were present.

Children's Day was a happy day with the brethren at Mechanic Falls. Decorations, a sermon by the pastor, and a concert, were the order of the day. Rev. D. Church is growing in favor with the people. He has just been elected superintendent of schools in the town, in place of Rev. Mr. Emrick, who has accepted a call to the Tabernacle Church in Chicago.

Rev. A. R. Sylvester has found an appreciative people at Bridgton, who hold him in high esteem for his ability as a preacher. He preached an admirable sermon on Children's Day. The dinner was amply discussed by some four hundred persons, after which speeches were made by Gov. Littlefield, Judge G. M. Carpenter, School Commissioner Hon. T. B. Stockwell, Dr. Mallalieu of Boston, and others.

Rev. C. Stone delivered an able address on "Live to your Ideal," at the close of the State Normal School, Farmington. A class of fifteen graduated.

A class of six young men graduated from Bates Theological School this Commencement, and twenty-five young men and one young woman from the academic department.

One of the young men who graduated with honors from Lewiston High School this year is to enter Wesleyan University.

Rev. Thos. Tyrie was enthusiastically welcomed home from Baltimore by the comrades of Burnside Post, G. A. R., and the citizens of Auburn. Glover's Band serenaded him and escorted him to the hall, where a speech was demanded and given.

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FOURSCORE YEARS OF SCHOOL HISTORY.

## The Sunday School.

THIRD QUARTER, LESSON IV.

Sunday, July 23. Mark 10: 46-52.

By REV. W. O. HOLWAY, U. S. N.

## BLIND BARTIMEUS.

## I. Preliminary.

1. GOLDEN TEXT: "The eyes of the blind shall be opened" (Isa. 35: 5).

2. DATE: March, A. D. 29.

3. PLACE: Jericho.

4. PARALLEL NARRATIVES: Matt. 20: 29 to 34; Luke 18: 35-43; 19: 1.

## II. Introductory.

Proceeding on His way southward, down the valley of the Jordan, attended by His disciples and great numbers of Passover pilgrims, our Lord had reached the suburbs of Jericho when earnest, piteous cries for mercy were heard from the roadside. Two blind men were sitting there to beg their living from those passing by. One of them was a well-known character—Bartimeus by name—and Mark, in his account, confines his attention to him only of the two. He had heard the footsteps of the approaching multitude and the confused murmur of their voices, and had learned by inquiry that it was Jesus of Nazareth who was passing by. It was the one precious opportunity of his life, which, if lost, would never return. He had heard of Jesus—His many compassionate works, especially His cure at Jerusalem of the man born blind—and his cry was like that of one ready to perish: "Jesus, Thou Son of David, have mercy on me!" He felt justified in using the Messianic title, "Son of David," for it was not one of the Messiah's offices to give sight to the blind? Nor did he exhaust his pleading in one petition. Over and over again he repeated his cry. In vain the attendant pilgrims, disturbed by his clamor, impatient at being hindered in their progress, and thinking probably that this persistent application was annoying to Jesus, tried to hush him to silence—he cried all the more." Jesus heard the plaint of the blind beggar, and directed that he should be brought to Him. Then the tone of the company changed: "Cheat up," they said to him; "rise, He calleth thee." No second invitation was needed. Springing up, and casting aside his mantle, Bartimeus felt the leading of the voice. "The blind man runs to Jesus without seeing Him; so must we hasten to Him in faith, though we see Him not" (Gosse).

The forbidding and the cheering address represent the priestly spirit which would keep men from applying directly to Christ, and the true spirit of the Good messengers (Schaff).

Verse 50. *Casting away his garment*—his outer mantle, used at night also as a covering; in his eagerness he flings it aside as a hindrance. None but an eye-witness would have seen in this graphic touch. *Rose—R. V.*, "sprang up." *Came to Jesus*.—His eyes were still darkened, but he followed the leading of the voice. "The blind man runs to Jesus without seeing Him; so must we hasten to Him in faith, though we see Him not" (Gosse).

The blind Bartimeus threw off his "garments," so sinners should throw away everything that hinders them from going to Him—every thing that obstructs their progress—and cast themselves at His feet. No man will cast himself at another's feet. The command is, "Strive to enter in;" and the promise is made to those only who "ask" and "seek" and "knock" (Barnes).

Verse 51. *What wilt thou that I should do?*—He knew that he would not ask amiss, and knew what the man would ask; but He would have him specialize what act of "mercy" he craved. *Lord—R. V.*, "Rabboni," a stronger, more reverential term than "rabbi," just as *monseigneur* in French is more elaborate and respectful than simply *monsieur*. The same title is used in John 20: 10. Says Farrar: "The steps of honor were 'rab,' 'rabbi,' 'rabban,' 'rabboni.' That I might 'rabb,' 'may—' receive my sight."—This was the sum total, the crown, of blessings to him, compared with which wealth, honor, all a trace of them remains (Geikie).

4. I have recently read of a young lady, twenty-five years of age, who had been blind from birth. For twenty-five years she had lived in midnight darkness. A successful operation was performed, and sight was restored. On a lovely, pure morning, the window blinds were thrown open, and she was allowed to look out, for the first time in her life, upon the wondrous workmanship of God's hand. She nearly fainted from excess of rapture. Tears of more than earthly, pure delight gushed from those eyes that had been so long sightless. "Oh, wonderful, wonderful!" she exclaimed; "heaven surely cannot surpass this." And thus shall it be with you, O happy, happy disciple of Jesus, when entering in at the golden gates, the splendors of the celestial paradise shall be opened to your view (*Congregationalist*, quoted by Ploubert).

Present opportunities should be improved. This was the first time that Jesus had been in Jericho. It was the last time that He would be in Jericho. He had passed through it on His way to Jerusalem. So He passed by it on His ordinances. So it may be the last time that we shall have an opportunity to call upon Him. While He is near we should seek Him (Barnes).

Verse 48. *Many charged him* (R. V.), "rebuked him still" . . . hold his peace. —What was He making such a din and outcry for, and disturbing and delaying the procession? What right had he, a poor, blind, wayside beggar, to intrude in His private troubles on Jesus, and annoy Him, in this public and ill-chosen way? Why didn't He go to Jericho and see Jesus there? It was not probably so much a feeling of offense at the titles which He used in His appeal, as the disturbance of his piercing, agonizing cries, in the hinderance which they involved. *Cried the more a great deal*.—They would not be snubbed or hushed into silence—Bartimeus and his friend. Their cries became vociferative. Jesus must hear them.

They were not to be silenced, and the ladies of Christendom for centuries have been modeled on the *Kyrie Eleison* (Lord, have mercy on us) which came from their lips when they were too ill to say a word, or too ill to say a word for nice decorum. The attitude can afford to stand upon etiquette, but with them it is a matter as important to them as their own eyes. Jesus, the Healer, is now passing by, and can never leave their chance. Still more, since in the course of a precious hour of mercy and revival, when Jesus, in His sounding power, is revealed as near (Whedon).

Verse 49. *Jesus stood still*.—True prayer never fails to arrest the steps and car of Jesus. *Commanded him to be called*—R. V., "said, Call ye him." Our Lord's sympathy was with the poor beggar whose cries the crowd would hush. *Be of good comfort*—R. V., "cheer." *He calleth thee*.—They were all abashed now, willing enough to honor him whom the King saw fit to honor by summoning into His presence.

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To the joy of its patrons and friends, this school has entered upon a new life, in which trustees and teachers are giving full proof of their determination to make it rank, if not out-rank, any institution of the kind in New England. It has just closed a very successful year.

The committee were well pleased with all the class examinations, some of which were exceedingly fine. More time, too, was given to some than in former years—an improvement to be commended. We should judge—though it may not have been intentional—that a laudable emulation has inspired each teacher and class to rank first in department and deportment.

The Baccalaureate sermon by the former principal, Rev. G. Forsythe, was very fine. Few men are more faithful to figure and fact than he. The annual address on Tuesday evening by Rev. O. A. Brown, of Boston, was equal to, if not ahead of, the best it has been.

To, at the extent of the occasion, the oratorio of "Queen Esther" on Wednesday evening, under the direction of Prof. Clifford, was worthy of all praise. We were sorry that previous arrangements would not admit of our listening to its repetition on Thursday evening. It was a new departure, and a successful one.

The graduating class numbered thirteen, and the graduating exercises were held in Emery Hall. A crowded house, with many unable to find even standing room, proved that interest had not flagged. We thought there was a little enthusiasm. Evidently much was expected; and we are happy to say, in our judgment, none were disappointed.

It does not come within our province, we suppose, to make special mention of particular merits; but we will state that we saw but little to criticize, and much to praise.

The address of Principal Prince to the class was brief, fitting, finished. The floral decorations were fine, the bouquets given to the members of the class beautiful, and the basket presented to Brother Prince exquisite. The exercises were opened with prayer by Rev. G. Pratt, and were enlivened by fine music. The class ode was sung by the class at the close, and they were dismissed with the benediction by Rev. B. S. Arey.

Among the exciting items connected with this examination, was the awarding of prizes, Wednesday afternoon. The successful declaimers were Geo. E. Googins of Millbridge, John H. Higgins of Mt. Desert, Miss Sadie Parker of Bucksport, and Linnia C. Benjamin of Carmel. In mathematics, Mr. Harriman of Orrington; Latin, Miss McDonald of Calais; English literature, Miss Florence E. Watters of Brewer Village; moral philosophy, divided between Miss Nettle Brown of Walldoboro, and Helen A. McDonald of Calais. For best essay, Miss McDonald.

We were glad to see Brother Magee among the visitors. Two, at least, were made very happy by his timely generosity, the prize being shared equally by two.

The last of August the school will open again—a fact we hope the young people of East Maine will bear in mind.

W. S. Arey, for Committee.

the Messiah to open the eyes of the blind (Isa. 29: 18; 42: 7). Says Ryle: "Bartimeus was blind in body, but not in soul. The eyes of his understanding were open; He saw things which Annas and Calaphas, and hosts of letter-learned scribes and Pharisees never learned at all." *Have mercy on me*.—Cries for mercy should be personal, no matter how insignificant the petitioner. Bartimeus was quite right in lifting up his voice above the noise of the crowd and pleading for mercy for himself; he was quite right, too, in calling directly on Jesus, and not on one of His disciples, or any other intermediate person.

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CATARH.  
Relief in five minutes in every case; gratifying, wholesome relief beyond a money value. Cure begins from first application, and is rapid radical and permanent. Ask for Sanford's Radical Cure. Complete for \$1.

[From Frank Leslie's Illustrated Newspaper.]

A LADY SAID

"Those Horrid Pimples! No, I cannot go. Please Present My Excuses."

Two-thirds of the ladies in society and homes of our land are afflicted with skin diseases of various kinds, to do away with which, if it could be done without injury, would be the happiest event of their lives. Then she would have instead of a disfigured and maimed countenance, one that would be handsome, or at least good-looking, for any one with a clear, pure skin, no matter what the cut of her features are, has a certain amount of good looks which attract everybody. As it is now, she imagines every one sees and talks about "those freckles," "those horrid pimples," and other blemishes with which she is afflicted, and that this is true of either sex.

To improve this appearance great risks are taken; arsenic, mercury, or high-sound-titled named articles containing these death-dealing drugs, are taken in hopes of getting rid of all these troubles. In many cases, death is the result. No alleviation of the burning, heating, itching and inflammation is given. All troubled with Eczema (salt rheum), Tetter, Humors, Inflammation, Rough Scaly Eruptions of any kind, Diseases of the Hair and Scalp, Scrofula, Ulcers, Pimples or Tetter Itchings on any part of the body, should know that there is hope for them in a sure, perfect and elegant remedy, known as "Dr. C. W. Benson's Skin Cure." It makes the skin white, soft and smooth, removes tan and freckles, and is the best oil dressing in the world. It is elegantly put up, two bottles in one package, consisting of both internal and external treatment. Our readers should be sure to get this and not some old remedy resuscitated on the success of Dr. Benson's and now advertised as "The Great Skin Doctor." Our Glad Hosanna is well bound, printed from good clear type, and presents a page of marked attractiveness and beauty. The book is very convenient in size and shape, and may be easily carried in the pocket.

A SENSATION  
HAS BEEN MADE

by the discovery of some new thing, but nothing has stood the test like Dr. C. W. Benson's Celery and Chamomile Pills.

They really do cure sick headache, nervous headache, neuralgia, nervousness, sleeplessness, indigestion, paralysis, and melancholy. Price, 50 cents per box, two for \$1, six for \$2.50 by mail, postage free. —Dr. C. W. Benson, Baltimore, Md. Sold by all druggists. C. N. Crittenton, New York, is wholesale agent for Dr. C. W. Benson's remedies.

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To the joy of its patrons and friends, this school has entered upon a new life, in which trustees and teachers are giving full proof of their determination to make it rank, if not out-rank, any institution of the kind in New England. It has just closed a very successful year.

The committee were well pleased with all the class examinations, some of which were exceedingly fine. More time, too, was given to some than in former years—an improvement to be commended. We should judge—though it may not have been intentional—that a laudable emulation has inspired each teacher and class to rank first in department and deportment.

The Baccalaureate sermon by the former principal, Rev. G. Forsythe, was very fine. Few men are more faithful to figure and fact than he. The annual address on Tuesday evening by Rev. O. A. Brown, of Boston, was equal to, if not ahead of, the best it has been.

To, at the extent of the occasion, the oratorio of "Queen Esther" on Wednesday evening, under the direction of Prof. Clifford, was worthy of all praise. We were sorry that previous arrangements would not admit of our listening to its repetition on Thursday evening. It was a new departure, and a successful one.

The graduating class numbered thirteen, and the graduating exercises were held in Emery Hall. A crowded house, with many unable to find even standing room, proved that interest had not flagged. We thought there was a little enthusiasm. Evidently much was expected; and we are happy to say, in our judgment, none were disappointed.

It does not come within our province, we suppose, to make special mention of particular merits; but we will state that we saw but little to criticize, and much to praise.

The address of Principal Prince to the class was brief, fitting, finished. The floral decorations were fine, the bouquets given to the members of the class beautiful, and the basket presented to Brother Prince exquisite. The exercises were opened with prayer by Rev. G. Pratt, and were enlivened by fine music. The class ode was sung by the class at the close, and they were dismissed with the benediction by Rev. B. S. Arey.

Among the exciting items connected with this examination, was the awarding of prizes, Wednesday afternoon. The successful declaimers were Geo. E. Googins of Millbridge, John H. Higgins of Mt. Desert, Miss Sadie Parker of Bucksport, and Linnia C. Benjamin of Carmel. In mathematics, Mr. Harriman of Orrington; Latin, Miss McDonald of Calais; English literature, Miss Florence E. Watters of Brewer Village; moral philosophy, divided between Miss Nettle Brown of Walldoboro, and Helen A. McDonald of Calais. For best essay, Miss McDonald.

We were glad to see Brother Magee among the visitors. Two, at least, were made very happy by his timely generosity, the prize being shared equally by two.

The last of August the school will open again—a fact we hope the young people of East Maine will bear in mind.

W. S. Arey, for Committee.

4. I have recently read of a young lady, twenty-five years of age, who had been blind from birth. For twenty-five years she had lived in midnight darkness. A successful operation was performed, and sight was restored. On a lovely, pure morning, the window blinds were thrown open, and she was allowed to look out, for the first time in her life, upon the wondrous workmanship of God's hand. She nearly fainted from excess of rapture. Tears of more than earthly, pure delight gushed from those eyes that had been so long sightless. "Oh, wonderful, wonderful!" she exclaimed; "heaven surely cannot surpass this." And thus shall it be with you, O happy, happy disciple of Jesus, when entering in at the golden gates, the splendors of the celestial paradise shall be opened to your view (*Congregationalist*, quoted by Ploubert).

Relief in five minutes in every case; gratifying, wholesome relief beyond a money value. Cure begins from first application, and is rapid radical and permanent. Ask for Sanford's Radical Cure. Complete for \$1.

CATARH.  
Relief in five minutes in every case; gratifying, wholesome relief beyond a money value. Cure begins from first application, and is rapid radical and permanent. Ask for Sanford's Radical Cure. Complete for \$1.

[From Frank Leslie's Illustrated Newspaper.]

A LADY SAID

"Those Horrid Pimples! No, I cannot go. Please Present My Excuses."

Two-thirds of the ladies in society and homes of our land are afflicted with skin diseases of various kinds, to do away with which, if it could be done without injury, would be the happiest event of their lives. Then she would have instead of a disfigured and maimed countenance, one that would be handsome, or at least good-looking, for any one with a clear, pure skin, no matter what the cut of her features are, has a certain amount of good looks which attract everybody. As it is now, she imagines every one sees and talks about "those freckles," "those horrid pimples," and other blemishes with which she is afflicted, and that this is true of either sex.

On the contrary, we believe that mental development is made more broad and wholesome by complete diversion at other subjects and practical interests. Much pain is taken to form habits which tend toward health.

To some place application must be made early in the morning, and the time must be carefully observed. This is done in the winter, when the weather is cold, and the time must be carefully observed. This is done in the winter, when the weather is cold, and the time must be carefully observed.

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ENTERED AT THE POST-OFFICE, BOSTON,  
MASS., AS SECOND CLASS MATTER.

ZION'S  
HERALD.

WEDNESDAY, JULY 12, 1882.

A pious Quakeress once remarked to a Christian brother: "It appears to me that Christians do not rightly understand the nature of Christian watchfulness. We are not to watch our feelings, or the world, or sinners, Satan, or temptations; but we are to watch Christ." Doubtless the believer is to run on the divine race-course, "looking unto Jesus;" and he can know that he is Christ's inexpressibly better by habitually trusting in Him, than by raking among his feelings to find the jewel of his acceptance.

He who trusts to skepticism for support, while staggering beneath the burdens of life, leans on a staff of sand. Listen to poor Shelley, whose brilliant intellect wrapped itself in garments of doubt! Hear his sad confession of human weakness when unsupported by consciousness of divine friendship and a hope of immortality! Sadly he sings,—

"I could lie down like a tired child,  
And weep away the life of care  
Which I have borne and still must bear."

In strong contrast with this groan of hopeless despair is Paul's swan-song of faith: "I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge shall give me at that day." O happy Paul! Alas! for the unhappy, skeptical Shelley!

They talk foolishly who prize about the discovery of new religious truths. Deep insight into the meaning and reach of revealed truth there may, probably will, be as the church gains more of the life which flows from her union with the person of the living Christ. But the truths by which she is to attain to higher purity and by which the world is to be saved, are as old as the time of Christ. What the age needs is not new truths, but the old, old truth earnestly spoken in the language of the present times. There is eminent suggestiveness, therefore, in these words of Professor Sharp: "The deepest truths are always becoming commonplace until they are revisited by thought. And they are true thinkers and benefactors of their kind, who, having thought them over once more, and passed them through the alembic of their own hearts, bring them forth fresh minted and make them tell anew on their generation."

Art thou severely tempted, O Christian? Is thy soul a chamber of impure imagery, which, though it disgusts thee, thou canst not cleanse? And does the tempter charge thee with loving sins which thou knowest in thine inmost soul are objects of thy most determined hatred? Does he tell thee that these peculiar temptations are proofs of thy hypocrisy in claiming to be thy Lord's disciple? Believe him not. Know rather that the violence of thy temptations, so long as they are resisted, proves thy loyalty. Wert thou false and traitorous, Satan would not need to discharge his most fiery darts upon thee. It is not the fallen or the false, but the most faithful, whom he assaults with his mightiest forces. "The eagles are most numerous beneath the fruitful tree," and since thou art such a tree, they lie thickly beneath thy branches. Be of good cheer, therefore, for "there hath no temptation taken you but such as is common to man; but God is faithful who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." "Resist the devil, and he will flee from you!"

Prejudice has a wonderfully misleading influence over the judgment. An illustration of this remark is found in the life of Dr. Fisk, who was one day invited to preach in a Congregational Church to a people whose prejudices against Methodism were very marked. Unaware that Dr. Fisk was a Methodist, they heard him with unconcealed delight. One old lady, who had regarded Methodist doctrines as dreadful heresies, was uninvited in her praise of the Doctor's sermon. Her son, who knew Fisk to be a Methodist, replied, "Well, mother, you have heard a Methodist preacher at last, and you have lived through it." The old lady, hearing this, was like one thunderstruck. A gentle-

man, who was caught in the same way, responded, "Well, well, well, if that be Methodism, I wish we had more of it." Men of his faith have since seen his wish gratified, inasmuch as the doctrines of Methodism have driven the Calvinistic creed out of most Congregational pulpits. It is not an inference from prejudice, but from current facts, that those doctrines will at no distant day constitute the "one faith" which will be the bond of truth, uniting all evangelical churches into a holy brotherhood. When love thus reigns, sectarian prejudices will be cromated in its heaven-begotten flames.

## THE VACATION.

We do not propose to moralize upon it; it would be the height of folly. What has been proper to say in reference to what has become an established fact in our social life, has been so many times said, that few would have patience to read it again. We shall not even quote the Scripture as in its defense, which is every season the theme of so many discourses, "Come ye yourselves apart into a desert place and rest awhile," although everybody knows that vacation-seekers do not often go into a desert, do not keep themselves apart from the multitude, have precious little rest, and many take little care that the Master accompanies them. We do not propose to mention the reasons why in these days of pressing and multiplied services there seems to be more occasion for an annual respite from the round of daily duties than in the days of the fathers; for many who are particularly eager to have every year a full measure of release from service, are not specially overworked or diligent during the previous months. It has become simply the habit of our social life, and when July and August come round, families quite involuntarily, as if the indispensable thing to be done, put themselves to no small expense and not a little sacrifice of comfort, to reach some narrow quarters among the crowds by the sea or on the hills. Doubtless the change of air is beneficial, but often, through inattention to laws of health, disease and death are purchased during these days of absence from home, rather than purer blood and a new inspiration of health. Bad drainage and poisoned water are not entirely overcome by winds from the sea or the atmosphere of the mountains. A year of depressing malarial fever not infrequently follows the summer vacation.

It is of little moment to intimate that the families left at home need pastoral care, and that a church cannot be left without a shepherd for two or three months without periling its spiritual interests. This is regularly said every year, and little good, apparently, it does to say it. We are glad to hear, and sincerely hope it is true, that every Methodist church in Boston is to be kept open for service during the summer, although some of the pastors will be absent for a time. Provision will be made for the pulpit.

In some instances the pastor will spend the intervening week away and return for the Sabbath. But how about the sick, the dying, and the dead? Who is to attend the funerals?

It is even more important that provision should be made for this, and that it be distinctly announced, than for the public service. What sad incidents have occurred in the city in hours of great anxiety and distress, when no clergyman could be found to administer the comforts of religion and the last offices of kindness to the departed! Probably the same condition of things will be realized this year, although the matter has been so impressively urged heretofore. Some pastors and churches will hardly dare presume upon Providence for meeting such exigencies.

It is not necessary at this time to call attention to the very considerable portion of the year that is now, by many families, permitted to lie fallow—one-quarter of the whole. The three months of summer are not the best, indeed, for study or for work, but it is far too large a portion of human life to be devoted every year to recreation or indolence. We are fast, however, swinging—for adults at least—to the other extreme. These summer months are being seized by institutes, congresses, assemblies, people's universities, and even schools of philosophy, languages and science. If wisely used, all the sanitary ends of change of air, recreation and recuperation may be secured, with a very large accession to our intellectual acquisitions. Teachers and preachers, however, will need wholesome restraint. The pecuniary temptations to continue severe intellectual labor, to avail one's self of rare tuitional privileges, may add the last straw to a burden that was, without this, too heavy to be safely borne. If something now could be happily invented to interest and improve the children, without making too large demands upon their time and study, this side of the best form of summer vacation could be well provided for.

It is impertinent to intimate that our opportunities for doing good are often large during these weeks of respite from our daily tasks? No thoughtful Christian can fail to find, if he will, abundant occasions to seek the temporal and spiritual welfare of his fellows. Certainly we can bear to be reminded that there is no place sacred from the intrusion of sickness or death. Whether with others, or by ourselves, there is one Companion never to be dismissed. Happy is he who, when he goes from his home, hears that benign Voice assuring him and saying, "And lo! I am with you always."

## ENGLISH LETTER.

It is gratifying to have to report progress, and the aspects of Methodism in the mother country are cheering. Our annual district meetings (corresponding to your yearly Conferences) are always held in May. At those meetings all the business intended to be brought before the ensuing Conference in August has to be fully considered and put in shape for the chairman of the district to carry up to the Conference. In May the statistics of the connection for the past year are carefully reported, but the number of members in society then tabulated for the Conference are collected during the month of March, so that the yearly report of our membership, which is printed in the Minutes of Conference, represents the record of the March previous. The past will be recognized as the Ecumenical Conference year, and at its commencement every minister seemed to be set upon making the year one of prosperity; and without any spasmodic efforts, but by the uniform exercise of prayer and faith in the use of the ordinary means of grace, a most gratifying result has been realized, and the increase of the year is 12,674, after filling up vacancies. The increase has spread over the entire connection; excepting Lincoln, every other district has an increase. Lincoln had 49 decrease. Owing chiefly to emigration, Wales and the Isle of Man have a small decrease, but the total decrease is only 249. For such a result we are devoutly thankful. There is also the further hopeful sign—peace reigns in all our borders, and the spirit of revival is not abating; the means which have resulted in this progress are in operation, and the ministers and people are in full accord to continue to pray and work, hoping for yet greater blessing.

One other sign of cheer is the spread of Scriptural holiness. Meetings are being continually held to talk about, to study, and to encourage each other in seeking for entire consecration to God, a yielding of the heart and the will to the direction of God; and as this blessing spreads, confidence spreads, doubts are scattered, and faith reigns triumphant. There are also gratifying evidences of financial prosperity; new chapels are rising, and almost every week one or two are being opened. They average sittings for one thousand persons, and most cases with easy debts only remaining on them. Another gratifying sign is the spread of "Bands of Hope" among the young, and the extended patronage given to the blue ribbon temperance movement. Now that ministers have the courage to carry the blue ribbon into the pulpit, the people hesitate no longer in manifesting their own preference in the same direction. The ensuing Conference is likely to have for president, Rev. Charles Garrett, the most courageous champion of temperance in our ministry.

The Methodist New Connection is now holding its yearly Conference in Batley, Yorkshire, a new locality for such a gathering. The delegates number 160 ministers and laymen united during the entire sittings. Rev. W. Longbottom is president—a minister who began to travel in 1856. He had almost a unanimous vote. The Conference, which originated in 1797, and was the first separated body from the parent society, is now in its eighty-sixth year, but its total membership now only just exceeds 30,000. The Primitive Methodists, who were organized in 1819, twenty-two years after them, have a membership of over 191,000—more than six times the number of the New Connection. The latter body has never seemed to flourish; in 1868 they had nearly 34,000 members, the highest point they ever reached. The societies in Canada united with the Wesleyan body and so far reduced the total of the connection. Some of their preachers are very desirous for organic union in England, but some unguarded expressions in the new president's address seem to have blighted for the present the little hope that existed in the direction of union. They have a college at Sheffield for the training of young ministers, which is ably conducted. Seven of the students, who have passed their four years' probation, are to be ordained this week. They have a Book Room with two useful magazines, but their chief magazine circulates only 2,500 copies at sixteenpence.

Still, the book agency yields a profit which considerably aids the fund for the aged and supernumerary preachers.

The Salvation Army is making wonderful progress in London. They hold

nightly meetings in the great Congress Hall in Clapton, when from two to four thousand persons assemble.

They have conversions at nearly every service, and conversion and holiness are the constant themes brought before the multitude.

The resident church members are fewer

now than formerly—less than a score

remaining—but the summer visitors

make large congregations. A new town

hall, built some years since, offers bet-

ter accommodations than the old school-

house for meetings, but a church edifice

has been a prime necessity. Now Hull

has a particularly neat one. By per-

sistent efforts money was raised to build

the pretty and commodious structure

that now graces the village, and it was

dedicated last Friday. Bishop Foster

preached an excellent sermon from the

text, "His name shall be called Won-

derful." He was assisted by Rev. Brothers

Kelley, Leavitt, Bates, Gould, Pastor

Beedle, and the editor of this paper, in

the devotional services. Some four

is sitting, at the same time, in York-  
shire, in the town of Sheffield, the head-  
quarters of English cutlery and hard-  
ware before Birmingham came into  
such reputation. Sheffield is a very  
old town, and Primitive Methodism  
was planted there in 1819, directly after  
their first annual Conference was held.  
This is their sixty-third gathering.  
Their last president was Rev. Charles  
Kendall, who was a delegate to the  
Ecumenical Conference, but whose  
health broke down before the end of  
the year, and gradually getting worse,  
the peacefully entered into rest early  
in May last, at the age of sixty-three.

This is the second of the English

Ecumenical delegates passed away to

the "majority," and Mr. Kendall is

the first president of the primitives who

has died during the year of presidency.

It is a curious coincidence that the

president of the Canadian Primitive

Conference has also died during his

presidency. Rev. Joseph Wood, M. A.,

was chosen president. He is one of the

most scholarly men they have, about

forty years of age, whose active labors

keep him constantly on the move in

serving the connection. He resigns

the secretaryship of their Sunday-school

Union to take the presidency. They

report this year—members 191,329, in-

crease 6,017, ministers 1,152, chapels

4,497. They report increases in every

department of their work excepting

Sunday-school teachers, and they are

44 less than last year. Their Book

Room is in a flourishing condition.

They issue five monthly magazines, and

one quarterly *Review*, and each yields

1,497. They report increases in every

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—Dr. Vincent issues his extended program for the New England Assembly, which meets at South Framingham, Mass., on Tuesday, Aug. 31. It follows the order of Cautaqua, using the same text-books and having the same departmental instructors, though it is not so extended. It is a Sunday-school congress rather than a popular university. The pamphlets containing all the appointments, arrangements, terms for boarding and railroad conveniences, can be obtained at the Methodist Depository, 38 Faneuil Street.

—Taintor Bros., Merrill & Co., New York, issue a fresh edition of their Guide Book of Hudson River, Lakes George and Champlain, Saratoga, Adirondacks, Montreal and Quebec. It makes a portable volume, illustrated with all the information the traveler will need for an intelligent enjoyment of a tour over these picturesque routes. It has maps and railroad distances. For sale in Boston by William Ware & Co. 25 cents sent by mail.

—We copy from the *College Argus* this salutation:

A sad epilogue to Commencement week occurred last Friday afternoon. Charlie, the nine-year-old boy of Prof. W. N. Rice, was playing in a yard under a tree in which was a jar of potassium cyanide for poisoning kettles. It was thought the cyanide was being taken to contain the poison in the science class, for which it was intended, but in some unexplained way some of it had been spilled on the ground. The little fellow picked it up, put it in his mouth, and died in two hours. The funeral took place at the house Monday afternoon. The stricken parents and other relatives have the sincerest sympathy of all connected with the college."

—Our *Continent*, the illustrated weekly which has taken, at once, from rank as a literary periodical, and secured a large patronage, is to be published in thirty-two octavo pages instead of its present royal octavo form. This will make it more convenient for reading, and will secure better impressions of its cuts and less exposure to injury in the mails. Its literary and popular tone will be kept up, and additional interest is to be added to its pages. A new serial story opens with the next number, and the new form of the page. We congratulate the accomplished editor, Judge Tougee, upon his success in periodical literature, as well as in his books.

—A dear friend of many years, formerly well-known in Springfield, a student at Midway, and for years the honored president of a leading Western college, in sending an official note, adds these tender words:—

"I was glad to have some excuse for letting you know that I am still on this side of the river, never enjoying life better, but joyfully anticipating the better life to come. I do not seem to myself to be going down into the mire, but rather to be moving upward, and a serene and cloudless atmosphere, constantly gaining broader and more beautiful views, with the Sun of Righteousness shining brighter and yet brighter upon me. I think I must be near the King in the Kingdom, for all is well. Keep your armor bright for my good Brother Peirce. We will triumph through our conquering Leader. The God of all grace glories with you!"

—We feared the early announcement of the relief from debt of the Metropolitan M. E. Church, Washington, would throw a serious burden upon the shoulders of our irrepressible, but still human, Dr. McCabe. The Metropolitan Church is indeed out of debt, but Dr. McCabe, in behalf of the whole Methodist Church, assumed something over \$20,000. Of this sum he has secured money and subscriptions, leaving it down to \$16,357. For the latter amount he has given his notes, depending upon the unflinching loyalty and generosity of the church. The need of this church is unquestioned. It is accomplishing good service at a very important point. The members of it have struggled bravely for years with the depressing burden of debt, giving with great liberality. A small sum now from all the churches would at once remove the obligation which still rests upon Dr. McCabe—whose legitimate responsibility is more than enough for one man—and secure a noble house of worship very centrally situated in the nation's capital. Direct donations to the Doctor's address, 181 Thirty-first Street, Chicago, III.

—The "glorious Fourth" was as cool and beautiful a summer day as could be desired. In this vicinity it was celebrated with a remarkable limitation of the usual unendurable noises, although the young people seemed to enter fully into the spirit of the occasion. Sports have taken on a different character, and have less room of gunpowder and whisky. Ball and bicycle, boating and ballooning, gave ample amusement to thousands. Boston streets, Common and Public Garden, were crowded with quiet and happy country people, whose only disappointment was the shower in the evening which interrupted the fun-work. Gov. Long's address before the civic authorities was, as are all his forensic efforts, admirable. It was fresh in thought, finely expressed, and every way worthy of the occasion and the long and brave list of honored names who have preceded him as city orators on the Fourth. The day should not be forgotten. It was recognized this year sympathetically across the sea. It is a world's era as well as that of the American Republic.

—Last Sunday the earthly remains of the esteemed widow of the late Marshall S. Rice, esq., of Newton Centre, were committed to the tomb. She died very suddenly on the preceding Friday morning. Although she has been an invalid for some time, and was expectant death at no distant day, she was as comfortable the moment before she died as she had been for several days past. It was not death, but a translation. So peacefully did the last breath go from her lips, that her face in the casket had only the appearance of gentle sleep. She was well prepared for the sudden event, had made her last visits to distant friends, and was quietly waiting in perfect peace the Master's call. She was well known in a large circle of loving friends.

—Holyoke. — This society was favored on Sunday, July 2, with the presence and ministrations of Rev. J. Hascall, D. D., greatly to the delight of the people. His sermon in the morning was blessed to a large and attentive congregation. The same was true of his remarks at the communion service in the afternoon, and at the prayer-meeting in the evening. The good Doctor at seventy-five seems to retain quite all his old-time intellectual and physical vigor.

—Grace Church, Worcester. — This society is very happy in the appointment of Rev. D. H. Elia, D. D., as pastor. The congregations have increased since the adoption of a new plan in the seat-of-meeting arrangements. Twelve were received into the church on Sunday, July 2. The Sunday-school is prospering, and the annual picnic will be held at Crystal Lake, July 14.

—Maine CONFERENCE MINUTES. — A mistake has been made by somebody, probably the printer. I have known printers to make mistakes—and ministers, too! In answer to Question 31, the stewards report: "Received from circuits and stations for Conference claimants, \$1,255.35." This is the exact amount they received from the financial secretary, a part of it just in season to credit it in their Conference report. But the tables in the Minutes tell a different story. Portland district reports from circuits and stations, \$655.21, but an error in the footing reduces this to \$650.21. Lewiston district

reports \$465.15, but a mistake in the footing of \$20 increases this to \$485.15. Augusta district reports \$330.82, which is correct. Taking then, the corrected footings, viz., Portland district, \$650.21; Lewiston, \$485.15; and Augusta, \$330.82, we have \$1,466.18, while the stewards report only \$1,255.35—a difference of \$20.83.

This can be accounted for, in part, by the fact that while some good souls are anxious the "statistics" should show all the money they raise, they sometimes forget to hand it over to the financial secretary till near the close of Conference. Three times the stewards had to change their figures, and thus delay their report last Conference. Some small sums may have been paid to the treasurer of the Preachers' Aid Society after the Minutes. We know this was the case in one instance. This may account for the \$10.83.

The \$200 was on this wise. A friend in Mechanic Falls gave \$200 to the invested funds of the Preachers' Aid Society. But this should not have been credited to the society in Mechanic Falls, for it appears there was no collection received from that charge at the last Conference. This explanation brings the report in the Minutes into harmony with the report of the stewards.

S. F. WETHERBEE.

## The Churches.

### MASSACHUSETTS.

#### NEW ENGLAND CONFERENCE.

Boston, *People's Church*. — The pastor was happily surprised last week with a check for \$1,000 from Mr. W. O. Grover, of Grover & Baker, the celebrated sewing machine manufacturers. He was also visited by Dr. N. G. Ladd, who, after viewing the work already done, handed him his check for \$100, which reduces the amount necessary to complete the present contract to less than \$700.

East Boston, *Meridian Street and Bethel*. — An organized company of young men of the World's Christian Mission, organized by the pastor, made 8,000 visits during the past four years. Hundreds of seamen have come to God's house for prayer. The mission carries its influence to the ends of the earth through the many seamen brought under its influence.

Boston, *Winthrop Street*. — The lawn party given by Mrs. Dr. Green was very successful. It netted \$125 to the ladies.

Bishop Foster, Dr. Peirce, Dr. Miley, Dr. McKeown, and Rev. G. S. Chadbourne were present, and most of them

spoke.

Personal. — Rev. Dr. Mallalieu has

won golden opinions in his new role as presiding elder. His excellent sermons,

his good judgment, his inspiring spirit,

his enthusiastic Methodism, unites and

intensifies the best elements of the

churches among which he moves as a

shining light.

Somerville, *Broadway*. — Rev. J. W. Hamilton won a magnificent victory

raising the entire debt on this church

at its dedication service. Despite the

fears of Bishop, presiding elder and

many others, the entire amount was

raised before the close of the evening

service, and \$100 more.

Melrose. — July 2, \$5,000 of the church

debt was raised. Rev. J. W. Hamilton

assisted in the evening, when \$1,500 of

the amount was pledged. This sub-

scription puts the society in a good fi-

nancial condition.

Newton Lower Falls. — Beautiful dec-

orations for June 25 were inviting. The

pastor preached to the children in the morn-

ing, and a concert was held in the even-

ing, when a Children's Day collection

is encouraging.

going on the Continent this time. All the pastors in town, and also Pres. Seelye, have volunteered to preach for me, each one Sunday at least. This I highly appreciate as a manifestation of kindly interest and fraternal feeling on the part of the pastors of the four denominations in town towards our Methodism. There is a good religious interest in our church, and we fully expect, notwithstanding apparent hindrances, to have a very prosperous year on this charge, which is still illuminated with the afterglow of the Conference session."

CORRECTION.—In the New England Conference Minutes, South Street Church, Lynn, should be credited with the following additional benevolent collections: Women's Foreign Missionary Society, \$98; Freedmen's Aid Society, \$45. J. NEAL, Statistical Sec.

### CONNECTICUT.

Rev. H. W. Conant, of Providence, R. I., spent Sunday, June 25, in Manchester, speaking at a union service in North Manchester in the morning, and at South Manchester in the afternoon and evening. His sermons and his lecture were very able representations of the great temperance question now agitating the English-speaking people. Bro. C. began his ministry in this region, and his old friends were delighted to see and hear him once more. The work of prosecuting the rum-sellers goes forward in Manchester with great interest. Saturday, June 24, two liquor seizures were made—one at Cowle's Hotel and one at the Andrews place. The officer found about 130 gallons of whiskey and beer.

In Glastonbury they fined a rum-seller a few days ago \$720. The temperance sentiment in this State is gradually winning its way among the intelligent masses. The watchword everywhere is "constitutional prohibition."

The church edifice at Sachem Street, Norwich, has been painted and repaired, and its appearance greatly improved. A young people's meeting, started this Conference year, seems to be doing a good work. The new pastor, Bro. G. C. King, is making a fine impression in the community.

Bishop E. G. Andrews spent Sunday, July 2, in South Manchester, preaching in the morning at the Congregational Church, and in the afternoon at the Methodist. His sermon in the afternoon was a masterly presentation of a grand theme—"God is Love."

The triumph of constitutional prohibition in Iowa has greatly encouraged the friends of that measure in this State.

At Central Church, Norwich, July 2, Bro. Thiner baptized nine children, received two persons on probation, forty-four from probation, and ten by letter. It was a great day.

The "Home Workers" of Danielsonville, an organization of young people formed before Conference, have succeeded in securing the funds for a handsome and sweet-sounding American organ of the "chapel" pattern. It was greatly needed and is highly prized by the Sunday-school. Young people's meetings, commenced under the pastorate of Bro. R. Clark, are proving helpful to the spiritual interests of the Danielsonville Church. Two young ladies have been converted since Conference. The pastor reports four new probationers and five additions to the list of full members—one from probation and four from other churches.

### MAINE.

Three persons were received in full into the Methodist Church at Waterville by baptism. Children's Day was observed with appropriate services, June 18, and collection taken.

Rev. C. Stone, D. D., of Farmington, baptised two persons last Sabbath and received four into the church.

Rev. G. D. Lindsay baptized three and two into Congress Street Church last Sabbath. Brother L. observed temperature day by preaching on the subject of temperance in the afternoon and holding a temperance meeting in the evening. Addresses were made by several laymen.

Rev. Dr. McKeown baptized seventeen persons last Sabbath at Chestnut Street—the fruits of a constant re-

lief in progress in his church.

While I write, Chestnut Street, Portland, is in the midst of her jubilee over the extinguishment of the twenty-five years' debt. Several of the old pastors are here and mingling their congratulations with this dear, grand people.

Farrington, Allen, Clark, Morse, Jones and Ridgway are here, lending their reminiscences, their talents, and joys to the glad occasion. More aron.

Rev. F. Grover, of Cornish, has received six persons on probation since Conference. Nine persons were baptised last Sabbath, and seven received into the church. During the past quarter thirty have been added to the Sunday-school. The congregations are increasing, and there is large increase in the spiritual power of the social meetings.

Rev. C. W. Bradlee, of Saccarappa, has been given a vacation of one month, which he is spending in Buxton for the recuperation of his health. The young men of the several churches in Saccarappa and Cumberland Mills have organized a union young people's meeting, with gratifying results in quickening the spiritual interests of the churches.

### VERMONT.

The St. Albans District Preachers' Meeting was held with the good people of Essex, June 20-22. June is a busy month with our preachers, therefore the attendance was not large. The time was well improved, however, in the presentation of living subjects.

An effort looking toward the adoption of the Morrisville Camp-ground Association by the district did not meet with sufficient favor to ensure its success at present. President Beeman gave such an encouraging and hopeful outlook of the Vermont Methodist Seminary as to call out resolutions of sympathy and support.

Children's Day services at North Fairfax and Georgia were encouragingly successful in respect to attendance, interest and financial results. The congregations were more than doubled, all had a good time, and we are not ashamed of the collection. Rev. N. M. Learned, of Minnesota, is visiting in Fairfax and vicinity at the present time.

The church at Wolcott, where Brother J. Morse preaches the Word, has just been furnished with new carpets and new pupil furniture.

Brother R. C. Vall has been made welcome at Bethel, and generous plans made for his support.

Brother S. P. Frost, of Bradford, held the first quarterly meeting at West Bradford, where Brother R. B. Fay is hopefully entering upon his third year.

At Roxbury the brethren are hopeful and are planning for victory. Brother S. A. French has been quite poorly since going to the charge, but is winning his way to the hearts and confidence of the people. The quarterly conference appointed a committee to canvass the ground and to build a parsonage, if they find it can be done without involving the society in debt.

H. A. S.

Appointments for Lynn District, 1882.

P. Bish. Elder, ops. P. Ch. Ed. Ex. cation.

Ballardvale, \$16 10 2 8 4 3

Bethel, 20 20 60 20 20 6

Meridian St., 70 20 60 20 20 6

Saratoga St., 80 24 90 24 24 5

Byfield, 30 4 15 6 6 5

CHELSEA:

Bethelwood Ch., 60 1 50 20 20 6

Common St., 12 15 5 5 6 2

Walnut St., 90 24 100 25 20 8

Cliffordale, 20 8 20 8 6 6

East Saugus, 40 10 40 12 10 10

Essex, 10 2 5 2 3 3

Everett, 50 6 25 12 8 8

GROSVENOR:

Bay View, 20 5 10 20 6 6

Etna St., 72 15 70 25 20 8

Riverdale, 24 5 15 8 8 6

Groveland, 12 3 8 4 4 4

Ipswich, 56 20 70 20 20 8

Lawrence, 24 10 30 18 10 10

## The Family.

A PICTURE.

BY MRS. M. F. BUTTS.

A level space of fragrant meadow sward, Where maple trees drop shadows cool and dark, Where the warm air stirs lightly the green trees That certain fruits brimful of love and song; Where daisies nod and beckon in the sun To fragrant globes of clover red and white; And joyful children utter frolic words Sweeter than all the notes of summer birds; Where bees intent on honey idle by, And over all arches the tender sky.

## THE KINDERGARTEN OF THE CHURCH.

BY MRS. REV. WM. W. FOSTER, JR.

[Read at the S. S. Institute in St. Paul's M. E. Church, Lowell, Mass., March 26, 1882.]

[Concluded.]

The practical listener may be asking, "How can we carry out Kinder-garten methods? Is this not too visionary and unreal for the Sunday-school session of one hour, or a little longer? Is it available for us?" We say, "Yes, all of it;" and reply emphatically, after carrying into practice for almost eleven years the theories here given and similar ones.

The Sunday-school teacher is an oracle to the children. They see their ignorance, and, unlike older people, acknowledge it, thus being eager for knowledge in every form.

The church, next to the home, should be the most attractive place on earth to the children. They should be nurtured in the church for God and the church. It is a common error that children may be partially instructed, and after sin has been committed, let them be converted and join the church. Our Bible says they are of the kingdom of God, and we understand it to mean now, as well as after they leave earth. Our Discipline says: "We hold that all children, by virtue of the unconditional benefits of the Atonement, are members of the kingdom of God, and therefore graciously entitled to baptism. . . . We regard all children who have been baptized as placed in visible covenant relation to God, and under the special care and supervision of the church."

Nothing can supply the place of object-teaching in the school, and we consider it the best means for fastening truth. We will indicate the outline of a simple lesson that we always found impressive. A small flower-pot filled with earth, in which we planted a well-soaked bean, carries three lessons: First, it teaches us we may work with God (older people call it co-operation), for we plant and water the bean, and that is all we can do till God does His part—makes it shoot above the earth. Then we must water it, and give it light, and care for it. Second, it teaches us our dependence on the power of God, for no other power can make the bean come up. The strongest man could not do it. God's power must be put to that little bean. Third, it teaches us how very true that word of God is which says: "Whatsoever a man soweth, that shall he reap;" that very kind will come up. No daisy will come where we planted the bean, no orange tree, but a bean will surely come. Then elaborate and apply, showing how we plant or sow words and actions. Make some idea of influence apparent, and impress them with the need of planting good words and thoughts, so that good ones will be seen by-and-by.

We consider the system of rewards unfair, if given for the best, but believe it may be used judiciously by giving a lesson within the grasp of all, and all who learn it shall be rewarded. It will be very simple, perhaps, for the apt child, while a dull one will not find it too difficult, thus encouraging the weak. "We, then, who are strong, ought to bear the infirmities of the weak, and not to please ourselves." The parable of the laborers in the vineyard tells us every man received a penny; and we know all who are faithful unto death will receive a crown of life, not the most faithful.

We insist most emphatically that the children shall be required to learn, to commit to memory, passages of Scripture, and they must be explained clearly to the mind. We do not favor the learning of "a chapter at a time," as some people boast they did in childhood, for we think if those people had thoroughly committed and understood one or two verses each Sabbath, the fifty-two or one hundred and four would have been valuable and correct at the end of the year. Perhaps because people recited the Bible in the sections, may be the reason we hear the Scriptures misquoted, and sometimes banded in jest.

The Berean lessons are adapted to the children as clearly as to the older scholars, and they have a satisfaction in knowing they are learning the same lesson that papa and mama, and larger brothers and sisters have. We always use these, and feel grateful to our Sunday-school editor for

God's Word. Some simple calisthenic motions to ease the little arms and body, relax the muscles and invigorate the mind, and a march, led by some diffident or would-be-disorderly boy, keeping step to and singing any simple hymn in 4-4 time for three minutes, relieve the little limbs, and cause the eyes to sparkle and the mind to work, after being re-seated, while we tell them how God's people of Israel marched, and how God's people are "marching on."

The children can easily be taught to chant the Lord's Prayer, and should learn and understand the Apostles' Creed and a portion of the Catechism before entering the larger school. Our Sunday-school scholars know too little of the history of our church and its doctrines, for in the foolish fear of making them too narrow, they become too wide, as parents are pained to know—we will not say liberal, for they are not intelligently so.

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his labor, which is blessed with success.

Before closing, we repeat what one has said: "Life is sad, monotonous, earthly, without the arts. If a woman of the middle and higher classes especially, does not daily realize the higher life by knowledge of truth and love of beauty, what shall save her from the frivolity and ennui that gnaw away the heart, tarnish the soul, and bring misfortune to the fireside?" We will go further, and say that in what people call the lower walk of life there may be, there are, artists. Money does not make an artist, though it will help develop one. We have seen humble, patient women in the lower walk of life, with heaven-born aspirations and tastes, cramped by circumstances only, and mothers, sisters, teachers, may be, in some degree, art educators to the little child-angels among them.

We begin life here, but we do not end it, either here or hereafter. We put off mortality, but life goes on; begun well here, it will be well continued there. Each lesson leaves its mark. Each action carries its influence. The future will show all.

The learned and the learner feel at home together in the church, the dear church of God, beneath its sacred portal. One has told us in a prominent art book that each age has left its mark on the visible fabric of a celebrated historical little church in the valley of the Thames. Every style of art which has prevailed in Britain has shown its handiwork—in the Norman chancel arch, early English tower, decorated canopy, and perpendicular east window—and the past and present blend together in harmony.

"Youth, indeed, in its spring-tide, flower-crowned, may look with something of wonder on the drooping aspect of age, yet beneath the shadow of the church there is a resting-place for both, and when the sport in the sunshine is over, the young creep once more to the side of the old, who are so far from the childhood that is transitory and so near that which is eternal."

THE OTHER SIDE.

BY MRS. REV. N. C. ALGER.

While every Christian who has read "Sitting-Room Chronicles," in the Herald, has groaned in spirit at the thought that churches have ever descended to anything un-Christlike in order to obtain money, I have thought that the world ought to know that there is one church (I hope there are many) which is supported without fairs, oyster-suppers, or anything of the kind. I had the privilege of being present at a board meeting of this church, when the question of winter fuel came up. Instead of the proposition, "Let the ladies get up a fair or an oyster supper," one brother suggested an extra sermon in the evening and a collection, another a lecture on a week evening, but a third said, "Let us make it up right here;" and in ten minutes it was done. The pastor's salary and other expenses are paid the first of every month, some of the brethren agreeing at the beginning of the year to meet any deficiency occurring after the weekly collections have been taken. Nobly these brethren take this burden (as it is often called), though they are not wealthy, with perhaps, one exception.

When those who love the Lord are wholly consecrated to Him—time, talents, hands, feet, lips, voice, gold and silver, all they have and are—there will be no church fairs. The command to give a tenth of all the increase to the Lord, is as binding now as ever (Matt. 23: 23). O Christians, bring all the tithes into the store-house! It helps the poor butler to do his work.

"Give me the mouth of babes the Lord is praised,"

"I am going to heaven," the little girl replied;

"She's gone to Jesus—Jesus paid her fare,

## WHAT COLLEGE SHALL I ENTER?

This question is just now the absorbing one with a large number of young men who, having completed their preparatory studies, are contemplating the more extended course of the college curriculum.

Doubtless some who may read these lines have already decided the matter, and have selected the institution at which their further scholastic training will be sought. In not a few cases parents, also, are debating the subject with some anxiety, properly desiring to choose the place which, all things considered, shall be best for their children, and not as yet able to decide which is entitled to the preference.

There are, perhaps, four considerations which come prominently into view here, of each them influencing the decision according to the degree of importance attached to it by the parties concerned. The first is as to the place itself, as being one where the student can feel at home and be contented and happy. Another contemplates the item of cost — very important one with many of limited financial resources.

Still another relates to the facilities afforded by the institution for securing the best education, such as the faculty, libraries, cabinets, and other appliances.

And yet another is the prestige of the school, its age, reputation, endowment, the distinguished men among its alumni, and other similar considerations. It is conceded that these are things of consequence, and may rightly be regarded as factors to be weighed in the effort to reach a wise decision of the question at issue. Without all disparaging these, we wish to lay special emphasis on one more, which we must consider as having the precedence of them in its claims upon the regard of all who would look at the subject in its really highest and most important bearings. That one is the moral tone of the institution, the atmosphere of moral sentiment which surrounds and controls it, and fixes the standard of character and conduct to be sought and attained. That this is the matter of greatest moment, will doubtless be most readily granted. It is not enough that our young men come forth from college well-trained and thorough scholars, and furnished with all the culture and other advantages which the oldest and best schools can give them. With these, also, should be good moral character, right views of life, duty, responsibility and destiny. Without these latter, the former will be but a curse both to the man himself and to society — an added power for evil rather than good to the world. The best education attainable, and the prestige of the foremost institution in the land, would be but a wretched compensation for that undermining of character, that corruption and laxity of moral and religious sentiment with which too many young men have left college, and gone out to be the bane and not the benefactors of the world.

We commend this consideration to the attention of Christian young men, and Christian parents especially. Neither of them can afford to incur needless peril here. There are institutions which offer great attractions in every way save this — as we deem it — the most important one. The moral and religious element is, in some cases decidedly, in others terribly, lacking. Take an instance in point. We would not call attention to it were it not a public matter, for having years held a bad prominence. We write fresh from the scenes of Commencement day at Harvard College. The rioting, dissipation, and debauchery there witnessed might seem incredible, were not the acts so public and the witnesses so many. We could but ask ourselves, as we walked about the grounds and looked on things scarcely fit to be described in these columns, if such are the performances in public, what must they be in private? What should we think of a company of young men, richly dressed, reeling about in a state of little less than beastly intoxication, embracing and kissing each other in a mad and disgusting manner, rolling upon the ground like swine, and using language which they would not for worlds any mother or sister should hear? And all this is but a part of what may be witnessed there during the Commencement season every year. And it is too well known that the conduct of Harvard's students at other times is not such as to command them to the approval of good people.

Surely, there must be something wanting in the *morale* of an institution when such things are possible, not to say common and seemingly respectable. We submit to well-meaning young men, especially to those seeking the life of the Christian — whether they would venture within such an influence and its trial? We ask Christian parents whether they can justify themselves to God and their own consciences in exposing their sons to such peril as must be incurred in those or similar surroundings. Were such a venture a necessity, were there no other place where the desired training could be had, there might be excuse for going there. But as there are others equally desirable in all essential points, it seems to us that claims should be considered before deciding the question.

Where shall I enter college? We may recur to this subject in another issue.

## NEW ENGLAND SOUTHERN CONFERENCE SEMINARY.

This institution has just finished another academic year. It is "beautiful for situation," being on the direct line between Boston and New York, and only fourteen miles south of Providence. Its curriculum of study is much like that of seminaries of the same grade, and it offers diplomas to those who finish the prescribed courses in the college preparatory, musical, and dramatic departments. The fatherly and brotherly oversight of Principal Blakeslee and his faculty, and their aptness and success in teaching, deserve a wider patronage from those who seek the advantages of this class of schools than is now re-

ceived. The attendance during the term just closed is larger, however, than that in the corresponding term last year.

The late removal of the debt which has hung so long and so threateningly over the property, is a cause of much joy to the friends of the institution, and especially to the trustees, who have so heroically stood by the side of this work during the financial storms of the last ten years. The pledges, which were to be available only on the securing of reliable subscriptions, are beginning to be realized, and already \$6,000 have been received and employed in meeting the smaller obligations, while the funded debt has been replaced at a reduced rate of interest. This outlook is especially hopeful. The visitors feel that if, after a little time, by the munificence of the friends of education, new and spacious buildings could be erected, and three or four choirs respectively entered, this venerable school would enter the highway to permanent and wider success. Our Methodism in Southern New England needs a Seney who can lift this work to a proper financial strength. May he soon appear!

Commencement week has been full of work and pleasure. The Principal's reception on Saturday evening attracted friends from the seminary, the village, with a few from Providence. Dr. Daniel Steele, of Peabody, Mass., delivered a discourse Sabbath morning before the graduating class, and Rev. A. J. Jordan, of Warren, R. I., delivered the annual sermon Sabbath evening. Both of these productions gave much satisfaction.

The examinations were attended on Monday and Tuesday. Hardly one-third of the visitors appointed were present. It is coming to be considered the duty of visitors not to examine the classical particular, but to visit the institution and report its condition. Four of the committee visited the classes and are able to report marked advance in the studies pursued. They were especially pleased with the work in the commercial department, in the classical studies, and in rhetoric. One of the committee who has served for a number of years past, and has visited the institution at intervals during the school year, gives it as his opinion that the examinations just finished show the students to be increasing in thoroughness, and they also show a zeal on the part of the instructors, which must prove an inspiration to those who place themselves under their care. It is impossible, in this report, to make a detailed statement of the examinations. The college preparatory department graduates seven — one young woman and six young men. The commercial college graduates ten students. Twenty-seven students have been pursuing classical studies in the term just closed.

Miss Partridge, the accomplished teacher of elocution, accepts a position in Murray and Goff's school in Providence. Profs. Cobb and Marshall go to positions in other institutions. Miss Harrison, the preceptor, retires to pursue art studies during the coming year. Prof. Newhall, son of Dr. F. H. Newhall, is to be teacher of natural history. The other positions are not yet filled.

The lectures of Dr. J. S. Chadwick, of Brooklyn, and Rev. C. B. Plumbado, of Nashua, N. H., before the societies, were calculated to stimulate the young people who heard them to more earnest and intelligent endeavor. The annual concert, under the direction of Prof. Carter, who has labored assiduously to advance the interests of his department, was listened to by an unusually large audience, and gave much satisfaction. The Professor was the recipient of a beautiful floral tribute at the close of the concert.

The Allen prizes — \$10 and \$5 — for best readings or recitations were awarded to Misses Grace E. Scott and Ida Belle Coy. The Greene prizes — \$10 and \$5 — were awarded to W. Irving Ford and Rufus T. Cooper. The Brown prize for best original essay or oration — \$10 — was awarded to Miss Ida H. Heath, the only lady graduate in the classical department. The principal's prize — \$15 — \$10 to the boarding student and \$5 to the day scholar who for a year past has attained the highest standing in deportment, scholarship, and punctuality — was awarded to F. Studley and Alfred S. Johnson.

The annual reunion, June 22, attracted quite a large attendance. Rev. W. T. Worth, the president of the association, introduced to the morning gathering Dr. A. K. Potter, of Springfield, Mass., who made an ingenious, forcible and eloquent plea for academic culture. It called forth frequent responses from his interested audience. The poem, written by Mrs. Mary E. Hazeltine, class of 1858, was finely read by Miss Ida B. Winsor, of the class of 1881. The historical essay was written and read by Dr. Henry E. Turner, of Newport, R. I., an alumnus of the old Kent Academy. At the annual dinner, Prof. Alonzo Williams, of Brown University, presided as toast-master, and in the post-prandial course he gave us Gov. Littlefield, Supreme Judge Carpenter, School Commissioner Stockwell, Hon. D. B. Potter, of the Rhode Island bar, Daniel S. Allen, esq., the first principal of the school, Prof. G. B. F. Hinckley, Drs. Whedon and Talbot of the N. E. Southern Conference, and Dr. Mallalieu of the New England. At the annual business meeting subsequently held, the officers of last year were re-elected; the hope financial condition of the institution was rejoiced over; a committee of the officers was appointed to draft a constitution for adoption at the meeting of the association next year; and a committee of three was appointed to take measures looking to the establishment of an alumni fund which shall have for its object the financial strengthening of the institution.

The graduating exercises on Friday, the 23d, were very interesting. The address of the principal was sympathetic and encouraging. He announced the prizes mentioned above, and the school year was closed. Rufus T. Cooper, the valedictorian of the class, is a

son of Rev. John Cooper, formerly of the New England Southern Conference, whose name is revered wherever it is pronounced.

May the school be an exhaustless fountain of highest culture and religion, attracting to its halls an increasingly numerous body of studious youth, and heroically stood by the side of this work during the financial storms of the last ten years. The pledges, which were to be available only on the securing of reliable subscriptions, are beginning to be realized, and already \$6,000 have been received and employed in meeting the smaller obligations, while the funded debt has been replaced at a reduced rate of interest. This outlook is especially hopeful. The visitors feel that if, after a little time, by the munificence of the friends of education, new and spacious buildings could be erected, and three or four choirs respectively entered, this venerable school would enter the highway to permanent and wider success. Our Methodism in Southern New England needs a Seney who can lift this work to a proper financial strength. May he soon appear!

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Miss Partridge, the accomplished teacher of elocution, accepts a position in Murray and Goff's school in Providence. Profs. Cobb and Marshall go to positions in other institutions. Miss Harrison, the preceptor, retires to pursue art studies during the coming year. Prof. Newhall, son of Dr. F. H. Newhall, is to be teacher of natural history. The other positions are not yet filled.

The lectures of Dr. J. S. Chadwick, of Brooklyn, and Rev. C. B. Plumbado, of Nashua, N. H., before the societies, were calculated to stimulate the young people who heard them to more earnest and intelligent endeavor. The annual concert, under the direction of Prof. Carter, who has labored assiduously to advance the interests of his department, was listened to by an unusually large audience, and gave much satisfaction. The Professor was the recipient of a beautiful floral tribute at the close of the concert.

The Allen prizes — \$10 and \$5 — for best readings or recitations were awarded to Misses Grace E. Scott and Ida Belle Coy. The Greene prizes — \$10 and \$5 — were awarded to W. Irving Ford and Rufus T. Cooper. The Brown prize for best original essay or oration — \$10 — was awarded to Miss Ida H. Heath, the only lady graduate in the classical department. The principal's prize — \$15 — \$10 to the boarding student and \$5 to the day scholar who for a year past has attained the highest standing in deportment, scholarship, and punctuality — was awarded to F. Studley and Alfred S. Johnson.

The annual reunion, June 22, attracted quite a large attendance. Rev. W. T. Worth, the president of the association, introduced to the morning gathering Dr. A. K. Potter, of Springfield, Mass., who made an ingenious, forcible and eloquent plea for academic culture. It called forth frequent responses from his interested audience. The poem, written by Mrs. Mary E. Hazeltine, class of 1858, was finely read by Miss Ida B. Winsor, of the class of 1881. The historical essay was written and read by Dr. Henry E. Turner, of Newport, R. I., an alumnus of the old Kent Academy. At the annual dinner, Prof. Alonzo Williams, of Brown University, presided as toast-master, and in the post-prandial course he gave us Gov. Littlefield, Supreme Judge Carpenter, School Commissioner Stockwell, Hon. D. B. Potter, of the Rhode Island bar, Daniel S. Allen, esq., the first principal of the school, Prof. G. B. F. Hinckley, Drs. Whedon and Talbot of the N. E. Southern Conference, and Dr. Mallalieu of the New England. At the annual business meeting subsequently held, the officers of last year were re-elected; the hope financial condition of the institution was rejoiced over; a committee of the officers was appointed to draft a constitution for adoption at the meeting of the association next year; and a committee of three was appointed to take measures looking to the establishment of an alumni fund which shall have for its object the financial strengthening of the institution.

The graduating exercises on Friday, the 23d, were very interesting. The address of the principal was sympathetic and encouraging. He announced the prizes mentioned above, and the school year was closed. Rufus T. Cooper, the valedictorian of the class, is a

## Obituaries.

SOPHIA W. HOOD WETHERBEE, wife of S. F. Wetherbee, of the Maine Conference, died at Orono, Maine, June 16, 1882, in the 65th year of her age.

Sister Wetherbee was born in Skowhegan, Me., Nov. 13, 1816. She was converted when eleven years of age, in a little girls' prayer-meeting started by herself and another little girl, now living — the widow of the late Rev. Mr. R. Hopkins. The little meeting increased in numbers and interest until it had to be removed into the church, and when he was called to heaven, a little more than three years ago, the tears that were shed over his grave were the best tributes that could be offered by those who were left behind.

At the time of his death Elder Perrin was upwards of seventy-five years of age, and had been a member of a century of his life, and had devoted it to the teaching of the truth of Christianity and the practical dissemination of the Gospel. He was buried in West Woodstock, the centre of his field of work, and last spring the woman who had been his companion and helper from his early manhood, was laid by his side.

It has been deemed best to mark this event by the introductory notice of her death, as it is a matter of record, that during life, Mr. Perrin was a regular attendant upon Zion's Harmony, and wrote biographical sketches and other articles for its columns. And, moreover, the occasion is a fitting one to mark the departure of the pioneers of Methodism in the eastern section of the States — the separation of the old from the new.

Not that the Christian workers of to-day are less faithful or less energetic than those who have gone before, but it was quite a different time when a man arose in the middle of the eight and ninth centuries to proclaim the truth of the Gospel teachers a comparatively easy one.

The subject of this sketch, BETSEY Houghton Perrin, lived to see and enjoy the love and care of a family of grown-up sons and daughters.

For many years she had suffered from ill health, and for the past five years had rarely left her bed. She died at the residence of her elder daughter, Mrs. Wm. H. Griggs, near Wethersfield, and her funeral was attended by four of her children and several grandchildren. Her life during all her trials was a beautiful one illustrating the power of a Christian's hope, and in all times and under all circumstances she had perfect faith in the future and trust in the Lord Jesus Christ, expressing it in every word and act up to the very last hour of her suffering, and finally passing away as one who "sleepeth, but is not dead."

C. T. G.

BETSEY C. CAS, widow of the late Rev. W. C. Cass, died peacefully at her late residence in Tilton, N. H., May 3, 1882, in the 75th year of her age.

Her last sickness was brief, but severe. She had been gradually failing for six months or more, but kept about her house till within a few weeks of her death. Her birth occurred in the very house in Northfield, N. H., where Methodism in that town was born — the house of Father and Mother Knowles, on Bell Hill, now called the residence of early Methodism. In 1807, Rev. Caleb Dustan preached at this house, and while preaching, the Holy Ghost fell on the congregation, and many were powerfully awakened and thoroughly converted. Rev. Martin Rute also visited this place the same year and baptized those first converts, and this first church of Northfield was that year organized in Father Knowles' house, consisting of eight members.

The subject of this sketch was converted to Christianity under the labors of Rev. Caleb Dustan and Rev. James B. Norris, the stationed preachers of the circuit which then embraced the towns of Gilman and Northfield.

In the following year she was baptized and received into the church by Rev. Samuel Kelley, now of the N. E. Conference. In 1832 she was married to Rev. W. C. Cass, a member of the N. H. Conference, and with him spent an itinerant life of more than twenty years. On her return to the home of her parents, she was a widow, and her husband had been converted by and keeping house for the Rev. Caleb Dustan, and became a member of the Methodist church.

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## THE WEEK.

## DAILY RECORD OF LEADING EVENTS.

Tuesday, July 4.

There are 1,800 Americans or Irish-Americans in Dublin without visible occupation.

The whole of northern Peru is to be given up by the Chilian, and the existing troubles between Chile and Peru are in a fair way of amicable settlement.

Mr. O'Donnell, one of the recently suspended obstructionists, was further suspended from the House of Commons yesterday for two weeks on motion of Mr. Gladstone. "Urgency" was then voted on the Irish Repression bill, 239 to 31.

The Senate yesterday passed the Deficiency Appropriation bill; the claims growing out of President Garfield's illness and burial were limited to \$57,500, and the amount for medical services was fixed at \$37,000. In the House several bills making appropriations for the erection of public buildings were passed.

Wednesday, July 5.

Mr. J. C. Bancroft Davis, assistant secretary of state, and Mr. Walker Blaine, third assistant secretary of state, have resigned.

The Duke of Argyl's Parliamentary Oath bill was defeated in the British House of Lords yesterday by a large vote.

Admiral Seymour has informed the governor of Alexandria that certain work on the forts must be stopped, or measures will be taken to compel acquiescence in his demand.

The Mitchell Paraffine Candle Manufactory, in New York city, was burned last night; loss \$400,000.

The steamer Scio, having an excursion party on board, collided with the steamer John Lomis at Mingo Junction, Ohio, last night, and was sunk. Several persons were drowned.

The Fourth was observed in Boston and vicinity in the usual manner. Gov. Long gave the oration before the city authorities. Temperance meetings were held at Lake Walden, Silver Lake, and on the Common. The principal speakers were Rev. Henry Ward Beecher, Mrs. Livermore, Neal Dow and Dr. Miner. At Woodstock, Conn., the customary celebration was held. Senator Miller of New York made a speech in advocacy of civil service reform. A hitherto unpublished poem by Longfellow, and a poem by R. H. Stoddard were read.

Thursday, July 6.

Ex-Governor Ichabod Goodwin, of New Hampshire, is dead, at the age of eighty-seven.

A disturbance exists at Concord prison arising from the refusal of the warden to give the prisoners the liberty of the yard upon the Fourth.

A serious error in the bill for correcting the Revised Statutes regarding the duty on knit goods will necessitate the return of the measure to the House for final action.

Hon. Stephen Coburn, of Maine, committed suicide by drowning at Skowhegan, on Tuesday evening. His son attempted to rescue him, and he also was drowned.

England continues its military preparations, and twenty thousand arms have been distributed to arm the reserves. Orders have also been issued at Bombay for the preparation of 1,800 English and 500 native troops for service in Egypt. Admiral Seymour will today demand that the erection of certain earthworks at Alexandria be abandoned at once on peril of bombardment.

The Senate yesterday took up the Ben Halliday claim for extra compensation for overland mail-service, and discussed the bill to create the Territory of Pembina. The House was occupied with the consideration of the Naval Appropriation bill in committee of the whole.

Friday, July 7.

A session of the National Council of Education was opened at Saratoga, N. Y., yesterday.

It is supposed that about seventy-five lives were lost by the collision in the Ohio river at Mingo Junction on Tuesday.

The trustees of the Garfield Monument Association were elected at Cleveland, O., yesterday. About \$125,000 has thus far been contributed towards the fund.

The commander of the garrison at Alexandria has replied to Admiral Seymour that the report regarding the hostile work on the fortifications was untrue.

The bishops of Ireland have directed the priests to disown the Ladies' Land League, and have forbidden females attending public meetings without clerical permission.

The House Ways and Means committee have authorized a favorable report to Congress of a bill abolishing all taxes on tobacco, with an understanding that it will not be considered at the present session.

Dr. D. S. Lamb's autopsy on the body of Guitane gives not the slightest evidence in support of the insanity theory. The microscopic examination of the brain is yet to be reported.

In the Senate yesterday the House bill to reduce internal revenue taxation was reported, and the River and Harbor Appropriation bill considered. The House passed the Naval Appropriation bill. The Sundry Civil Appropriation bill was discussed in committee of the whole.

Saturday, July 8.

The famous Russian General Skobelev died suddenly at Moscow yesterday of heart disease.

Work on the fortifications at Alexandria has been suspended. Arabi Pasha is still defiant. The French fleet will co-operate with the English in the event of a bombardment of the city.

Ex-Senator Creswell of Maryland has been selected by the President as counsel for the government before the Geneva Award Commission.

Mr. Gladstone met with a personal defeat on one of the clauses of the Repression bill, in the House of Commons, yesterday.

In the Senate yesterday the River and Harbor bill was further discussed, but a vote was not reached. The House, in committee of the whole, debated the Sundry Civil Appropriation bill.

Monday, July 10.

Fifty-one bodies have been recovered from the lost steamer Scio. The captain of the ill-fated vessel has lost his reason.

Rioting occurred yesterday at Tredegar, Wales, between the Welsh and Irish. Many houses were sacked and several persons injured.

Secretary Chandler has telegraphed Chief Engineer Melville at Irkutsk that he and his party may come home.

Two hundred and eighty-three outrages were committed in Ireland during the month of June, of which five were murders.

Admiral Seymour has demanded the surrender of the fortifications at Alexandria within thirty-six hours, otherwise the bombardment of the forts will immediately begin. The Khedive has been offered protection on board a British man-of-war, but declines the invitation.

Mr. A. N. Hardy, 493 Washington Street, still holds a place in the front rank among the many skillful photographers of this city. For accuracy of expression and artistic finish, his pictures are not excelled.

A HISTORIC SPOT.—The spot on which stands the crooked establishment of Jones, McDuffee &amp; Stratton, corner of Federal and Franklin Streets, Boston, was thirty years ago covered by the Boston—or Federal Street-Theatre. This great business house originated with Otis Norcross in 1810. Ex-Mayor Otis Norcross, now retired from active business, succeeded his father, and the firm represents seventy-two years of active trade. The original sign of Mr. Norcross is still in position over the door—a faded-out relief of the past, but interesting as representing the house which, after three-score and ten years, has always paid its obligations one hundred cents on the dollar. The old Boston Theatre is scarcely remembered, except by elderly citizens. It was built in 1794 by Thomas Bulfinch, the architect who built the State House. For many years it was the theatre of Boston, and on its stage appeared such illustrious actors as Powell, Dickson, Barrett, Cooper, John Howard Payne, George Frederick Cook, J. W. Wallack, Edmund Kean, J. B. Booth, H. J. Finn, Charles Mathews, Forrest, Macready, during the opening of the Tremont Theatre. The old Boston gradually declined, and it was subsequently remodelled and called the "Odeon." It was used on Sundays by Rev. Mr. Rogers' society, now the Central Church, and by the Boston Academy of Music. The Boston Lyceum lectures were delivered in this building, and Edgar A. Poe, the remarkable poet, appeared on the platform. It was subsequently leased by the Methodists, and opened for religious worship, several of their most eloquent ministers, among them Rev. B. F. Tefft, Dr. R. W. John N. Maffitt, and Dr. M. D. Bassett, preaching. The Boston Academy of Music. The Boston Lyceum lectures were delivered in this building, and Edgar A. 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